Published by the General Convention of the New-Jerusalem Church.

THE

NEW JERUSALEM MAGAZINE.

VOL. XXVIII.] FEBRUARY, 1856. [No. 8.

CONTENTS.

	Page
SERMON FROM MATTHEW XVIII. 18 . .	389
A DISSERTATION "ON THE EVIDENCE FROM THE LIGHT OF NATURE OF A FUTURE RETRIBUTION" (concluded) .	398
SIGNS OF THE TIMES, No. 6	405
GENERAL MEETING OF RECEIVERS OF THE HEAVENLY DOCTRINES OF THE NEW JERUSALEM, HELD AT URBANA, OHIO, JAN. 4, 5, 6, 1856	414
INTELLIGENCE AND MISCELLANY: — Meeting at Urbana. — Letter from Dr. Tafel	432

BOSTON:

PUBLISHED FOR THE GENERAL CONVENTION,

BY OTIS CLAPP, 3, BEACON STREET.

1856.

Printed by John Wilson & Son, 22, School Street.

Recently Published

AND

FOR SALE BY OTIS CLAPP, 3, BEACON STREET.

NEW-CHURCH MISCELLANIES. By Prof. GEORGE BUSH. 372 pages. $1.

GEMS FROM SWEDENBORG. 62 cents.

CATECHISM. New edition, 5 cents.

NEWCHURCHMAN. Lond. Monthly, 38c. a year.

THE GOLDEN REED. By Rev. B. F. BARRETT. $1.

INNOCENCE OF CHILDHOOD. 37½ cts.

PHENOMENA OF MODERN SPIRITUALISM. By Rev. W. B. HAYDEN. Cambric, 50 cts.

PARSONS'S ESSAYS. New ed., cambric, 62 cts.

THE ELEMENTS OF CHARACTER. By MARY G. CHANDLER. Cambric, 62 cts.

A COMPENDIUM OF THE THEOLOGICAL WRITINGS OF SWEDENBORG. With a full Life, and Portrait. 574 pages, royal 8vo, double columns. Cambric, $2; gilt, $2.62½.

CORRESPONDENCE OF WINE, BAPTISM, AND THE HOLY SUPPER. By Rev. W. B. HAYDEN. Cambric, 25 cts.

SPIRITUAL TORRENTS. By Madame GUYON. Translated by Rev. A. E. Ford, with parallel passages from Swedenborg. Cambric, 50 cts.

MRS. WILKINS'S LESSONS FOR CHILDREN OF THE NEW CHURCH. Cambric, 25 cts.

A TREATISE ON THE PECULIARITIES OF THE BIBLE. By Rev. E. D. RENDELL. 396 pages. Cambric, 75 cts.

RAYS OF LIGHT. Selections from Swedenborg and other authors. 128 pages. Cambric and gilt, 25 cts.

SOME ACCOUNT OF SWEDENBORG AND HIS WRITINGS; with a Descriptive Catalogue of his Works. 48 pages. 5 cts.

THE GENERATIVE ORGANS, considered Anatomically, Physically, and Philosophically. By EMANUEL SWEDENBORG. Translated by Wilkinson. $2.

WHITE DOVE, AND WHAT IS LOVE? 31 cts.

A VINDICATION OF THE DOCTRINES OF SWEDENBORG from the perversions of Dr. Moehler and Prof. Perrone. By Dr. TAFEL. Cambric, $1.

THE NINETEENTH CENTURY, or THE NEW DISPENSATION. 438 pages, 12mo. $1.

BARRETT'S LECTURES. New edition. Cambric, 75 cts.

GEMS FROM THE WRITINGS OF SWEDENBORG; with a Memoir by Rev. T. O. PRESCOTT.

ILLUSTRATIONS OF PHYSIOLOGY. By Dr. RICE. Cambric, 50 cts.

THE HAPPY FAMILY. 25 cts.

WILKINSON'S HUMAN BODY. American edition. $1.12.

A MINIATURE OF THE NEW JERUSALEM. 2 cts.; $1 per hundred.

ANTEDILUVIAN HISTORY, AND NARRATIVE OF THE FLOOD. By Rev. E. D. READSELL. 62½ cts.

ANIMALS AND THEIR CORRESPONDENCES. By Rev. W. H. BENADE. 37½ cts.

MARRIAGE: its Origin, Uses, &c. By Rev. W. BRUCE. Cambric, 12½ cts.; paper, 5 cts.

THE IMMORTAL FOUNTAIN. 4 cts.

SERMONS ON THE LORD'S PRAYER. By Rev. H. A. WORCESTER. Cambric, 50 cts.

PROF. BUSH'S STATEMENT OF REASONS. 6¼ cts.

WILKINSON'S BIOGRAPHY OF SWEDENBORG. 280 pages, 16mo. Cambric, 62 cts.

DE GUAY'S PHILOSOPHY; in Letters, &c. Cambric, 50 cts.; stitched, 37½ cts.

GUARDIAN SPIRITS, &c. Translated from the German by A. E. FORD. 42 cts.

QUESTIONS ON THE FOUR GOSPELS. By BENJAMIN WORCESTER. 31 cts.

NEW-CHURCH MAGAZINE FOR CHILDREN. Monthly. $1 per year.

PHILOSOPHICAL AND SCIENTIFIC WORKS OF SWEDENBORG.

MISCELLANEOUS OBSERVATIONS CONNECTED WITH THE PHYSICAL SCIENCES. Translated by C. C. STRUTT. $2.

THE ANIMAL KINGDOM. Translated by WILKINSON. 1 vol. 8vo. St. Clairsville edition, $3.50.

THE ECONOMY OF THE ANIMAL KINGDOM. Translated by Rev. A. CLISSOLD. 2 vols. $7.75.

THE PRINCIPIA, or FIRST PRINCIPLES OF NATURAL THINGS. Translated by Rev. A. CLISSOLD. 2 vols. $7.75.

PRINCIPLES OF CHEMISTRY; with other Treatises. Translated by C. E. STRUTT. 1 vol. $3.25.

OUTLINES OF A PHILOSOPHICAL ARGUMENT ON THE INFINITE. Translated by WILKINSON. $1.87. American edition, 25 cts.

POSTHUMOUS TRACTS. Translated by WILKINSON. $1.50. American edition, 12½ cts.

HIEROGLYPHIC KEY. Translated by WILKINSON. 60 cts.

TRACTS PUBLISHED BY THE TRACT BOARD OF THE GENERAL CONVENTION.

No. 1. Healing at the Pool of Bethesda. 3 cts.
„ 2. The Blood of the Lord; or, Remarks on the Atonement. 2 cts.
„ 3. The Books Opened; or, the Judgment. 2 cts.
„ 4. On Regeneration and Good Works. 3 cts.
„ 5. Objections against the Claims of Swedenborg Examined and Refuted. 3 cts.
„ 6. End of the World; or, Consummation of the Age. 6 cts.
„ 7. The Doctrine of the Lord. 2 cts.
„ 8. The Resurrection. 4 cts.
„ 9. The Second Coming of the Lord. 5 cts.
„ 10. The Future Life. 3 cts.
„ 11. Medium of Salvation. 1 cent.
„ 12. The Lord's Prayer Briefly Explained. 4 cts.
No. 13. Leading Doctrines of New Jerusalem Briefly Explained. 4 cts.
„ 14. Jehovah our Saviour. 3 cts.
„ 15. Tri-Personality of God. 2 cts.
„ 16. Nature of True Religion. 2 cts.
„ 17. Laws of Order. 2 cts.
„ 18. Clowes's Affectionate Address. 4 cts.
„ 19. The Lord Jesus Christ the One God. 2 cts.
„ 20. The Corner-Stone of the New Jerusalem. 4 cts.
„ 21. Divine Providence. 5 cts. per dozen.
„ 22. First Law of the Divine Providence. 4 cts.
„ 23. Gooseberry Bush and Caterpillars. By Clowes. 2 cts.

THE

NEW JERUSALEM MAGAZINE.

No. CCCXXXVI.

VOL. XXVIII.] FEBRUARY, 1856. [No. 8.

SERMON FROM MATTHEW XVIII. 18.

BY THOMAS WORCESTER.

[Agreeably to our promise in the last number, we again reprint the following discourse. If it is read entire, it will be found, that, far from containing the objectionable doctrines that have been erroneously attributed to it, its whole teachings are the very opposite. The following remarks by the late editor, Caleb Reed, Esq., preceded the reprint of 1843. — EDS. 1856.]

[The following sermon was printed in the Magazine of March, 1833, soon after it was written and preached. Of course it will be new to a portion only of our readers; but we trust that it will prove acceptable to all. There is, however, at the present time, a special reason for reprinting this discourse, arising from the fact that its meaning has been greatly misunderstood and misrepresented, and even its language misquoted. It is also evident that a few brief extracts must be insufficient to present distinctly the doctrine of the discourse, which, however, will be found to be very clearly and forcibly stated when the whole is taken together, and to be in entire agreement with the teachings of Swedenborg and the light of the New Jerusalem.]

"Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven."

THE persons to whom these words were spoken were the disciples, and by them was represented a true church; and the meaning consequently is, that whatsoever is bound by the church upon earth is bound by the church in heaven.

But, in order that we may understand and receive the doc-

trine which is here taught, we must, in the first place, clear it of the abuses by which it has been covered, profaned, and finally reduced to nothing: for we live at a time when all claims to authority and power on the part of the church, or of that which is so called, are treated with contempt and derision; when no connection is recognized between the church and heaven; and when no conjecture can be formed, from what is done in the church, with regard to what will be done in heaven. We live in an age when a church has gradually, and without being conscious of it, come to an end; and we have seen it walking the earth, and assuming airs of dignity and authority, after the glory has departed from it. The manner, also, in which it came to an end, was by ceasing to cherish in itself the life and spirit of a church, and by using the ordinances, the doctrines, and the powers of a church as means of ruling over others. We live at a period when all these things have been exposed and have been made a by-word to the world, and when there is consequently a strong disposition to abolish the whole; to make no distinction between uses and abuses, between religion and hypocrisy, nor between the powers conferred and the powers assumed, but to sweep all off together. Such is the course which we should pursue, if we were to act from the indignation which we feel at having been imposed upon, or from the enmity which we naturally have to the restraints of heavenly and ecclesiastical order.

Such being the present state of things, and such being our natural propensities, the important duty devolves upon us, who live in these times, to distinguish between the things which are of God, and which must therefore stand, and the things which are of men, and which are passing away. The doctrines which the Lord revealed at the commencement of the Christian church have been corrupted, but still they are true; the order which he established has been perverted, but still it is true order; and the powers which he conferred upon that church have been abused, but still they are powers which are of God, and which a true church necessarily possesses, — which it possesses not only at its beginning, but as long as it continues to be a true church.

The words of the text follow a description of the duties of brethren to each other in cases of trespass: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he shall neglect to hear the church, let him be unto thee as an heathen man and a publican." Then it follows, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven." We also find declarations similar to this in other places. Thus, in a preceding chapter, we read, "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." And, in John, we read that Jesus breathed on his disciples, and said unto them, "Receive ye the Holy Spirit. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained."

Now, the church *binds upon earth*, or, in other words, *retains the sins of men*, when it regards them as having been guilty, and as continuing to be guilty, of sins; that is, as having committed sin, and not having repented of it, and thus put it away, but as justifying themselves in it, and as retaining the same disposition that led them to commit it. And the church *looses upon earth*, or, in other words, *remits the sins of men*, when it regards them as not having been guilty, or, if guilty, as having repented and reformed, and therefore as not retaining and cherishing the sinful disposition, and thus as not continuing to be guilty. In regarding a person as continuing to be guilty, it regards him as bound to his sins, and as retaining them; and, in regarding a person who has repented and reformed as not continuing to be guilty, it regards him as loosed from his sins, and as not retaining them.

And whatsoever is thus bound upon earth will be bound in heaven; because those who are bound to their sins here, will, in the same manner, be bound to them there. They will have

the same affections when they come into the spiritual world that they have when they leave this world. If they are unwilling to abstain from sin while here, they will be unwilling to do it when there; if they continue to be guilty while here, they will continue to be guilty when there. For death does not change the characters of men: it only divests them of the external appearances, which have no place within, and which do not belong to them. And they will also be treated in the same manner by the angels of heaven as they have been by the men of the church. If they have resisted the efforts of men to loosen them from their sins, they will resist the efforts of angels also; but, if they have yielded to the efforts of men, there will be no obstacles to prevent them from living and associating with angels.

The foundation of the law, therefore, that whatsoever is bound by the church upon earth will be bound in heaven, and that whatsoever is loosed upon earth will be loosed in heaven, — the foundation of this law is the unity of the church and heaven.

To those who do not know what the church is, nor what heaven is, the law appears to be arbitrary and unjust. It appears to bestow an authority upon men which they are not qualified to exercise; it seems to make the eternal condition of some dependent upon the caprice, the partialities, and antipathies of others; and the general cry is, Who can forgive sins but God only? But, in their professions of loyalty, they forget, that, if he alone can forgive sin, he alone can prescribe the mode in which he will do it, and that he has prescribed this mode. In their attempts to honor him, therefore, they really dishonor him by despising his ordinances.

But there are doubtless many who have honest fears upon this subject, or at least fears which are partly honest, and which have strong appearances of being well founded; for they know the character of men, — their love of power, and their disposition to abuse all the power that they can obtain. These abuses, however, and these propensities to abuse, do not show that there is no church, that there can be no church, and that there ought to be none, which has the powers that are here

ascribed to it; nor do they show, that, if there were a true church, it would not, or should not, have these powers: but they show what a mighty work must be done among men, that there may be a true church; and what a great change must be effected in men, that they may become worthy members of a true church. For a true church is composed of those in whom these propensities are overcome; of those who are not influenced by a love of ruling over others by partiality or by antipathy; of those who are, on the contrary, recipients of the love which the Lord exercises towards all mankind, and who therefore act from love towards others. If a brother commits a sin, or trespasses against them, they do not immediately seize upon it as affording an opportunity for exercising authority; they are not forward and zealous in accusing him, and bringing him to justice; they are not anxious to prove that he has been guilty, or that he is guilty; they do not endeavor thus to bind him to his sin, but they endeavor to loosen him from it. They rejoice if they find that he was not so guilty as he appeared to be; they also rejoice if they find that he is penitent, and especially if they find in him a penitence which is not produced by their accusations, censures, remonstrances, and exhortations. They do not wish to do any thing which will have a tendency to make him look up unto them as the means by which he has been delivered from evil; and, if they find that he is not penitent, they do not become angry with him, and take delight in punishing him, or in threatening him with punishment; but they feel kindly towards him, and treat him kindly. They endeavor to bring him out of his present state, to raise him up, that he may see in clearer light where he has been, and what he has been doing; they treat him in every respect as they would wish to be treated if they were in similar circumstances; but, if he continues to be impenitent after they have done all that they can do for him, all their acts of kindness will appear to him to be overbearing and tyrannical: they will therefore see that it would be worse than useless for them to make any further efforts to reclaim him. True kindness, consequently, requires them to forbear, and henceforth to treat him as a heathen man and a publican, — as one who has

torn himself away from the bonds of charity in which they are united. This is the process by which a church does that which is called binding upon earth, — a process in which they do nothing towards binding him to his sin, or to the punishment of it; in which, on the contrary, they do every thing that they can do to liberate him from it. Their disposition and their efforts are the same when they do that which is called binding as when they do that which is called loosing; and the difference in the result is owing to the fact that their efforts are yielded to in one case, and resisted in the other.

Now, it is evident, that from men who act upon these principles and in this manner, nothing is to be feared; and, if they do not act upon these principles and in this manner, they do not compose a church; they do not act as a church; their acts have not the validity of church acts; and what they bind upon earth is not therefore bound in heaven. A church is a church only when it acts upon the principles which the Lord has revealed to men; and what it then binds upon earth is bound in heaven, only because the principles which he has revealed unto men are the principles which prevail in heaven and constitute heaven. All the angels were prepared for heaven by being made willing to act according to these principles; and men can be prepared for heaven, only by being made willing to act in the same manner. The doctrine, therefore, that what is bound by the church upon earth is bound in heaven, and that what is loosed upon earth is loosed in heaven, ought not to be regarded as teaching us the mode of gaining admission into heaven, but the mode of living there. It is a revelation, that the inhabitants of heaven live upon such principles as he was then revealing, and that he was endeavoring to establish a church upon earth in which his will might be done as it is in heaven, — a church which was to be an extension of heaven. The doctrine, therefore, ought not to be understood by men as setting them on high, as giving them authority, as affording them an opportunity to gratify their natural love of ruling over others, nor as giving them the power of rewarding their friends and punishing their enemies; but as teaching them to overcome all these evil inclinations and propensities, and as

teaching them that they ought to act from love towards others. It ought not to be understood as showing them how they may gain power and influence in this world or the world above; but as showing them the importance of their conforming to the truths which he revealed to them; as showing the heavenly and divine character of those truths; as showing that they are the laws which he has given to heaven as well as to the church; and consequently showing, that, if we would dwell in heaven, we must learn to act upon these heavenly principles.

It may seem strange that a doctrine, which is so plainly revealed, should ever be doubted by those who have any faith in the Sacred Scriptures; and it never was doubted until the first Christian church was about coming to an end. It was not doubted until that church had begun to use it as a means of gaining dominion and wealth: then, while men were protesting against these abuses, they began to doubt and explain away the doctrine upon which they were professedly founded. And, when that church finally came to an end, the power on earth to remit and to retain sins came to an end also; and, when that came to an end, all knowledge of the practical meaning and use of the doctrine soon followed it as a shadow does its substance.

But, at this day, the Lord is establishing a new church, which is signified by the New Jerusalem spoken of in the Revelation. For this purpose, he has revealed the quality of a true church, also the necessity and uses of a true church upon earth. In the doctrines of this church he has shown that he performs all the uses; that he does all the good that is done, whether in heaven or on earth; and that neither men nor angels can of themselves do any thing. But he has also shown that the greatest use which he performs is that of operating in angels and men, so that they may as of themselves perform uses, and, at the same time, acknowledge their dependence upon him. He is, therefore, continually creating and giving life to rational and voluntary mediums of use; not beings who can live or can do any thing of themselves, but beings who live and act from him. They do not by their works diminish his work; for their works are his work through them. His great

object is to produce recipients of his fulness, and mediums of all the uses which mediums can perform. He is not willing to do any thing without a medium, which he can do with a medium; for, in doing it by a medium, he not only does the work, but he blesses the medium of doing it: hence the great multitude of men that are continually rising into life upon this earth, and upon all the earths in the universe; and hence the great variety among them corresponding to the various uses which he wishes to have performed. To operate through mediums is his usual mode and his constant endeavor: hence he generally appears to be absent from, and invisible to, all but those who are mediums, and are willing to be mediums, of his influence. They know him; for he dwelleth with them, and is in them. But, when he was upon earth, he operated without mediums, because there were no mediums of such works as were then to be performed. The state of things was then what it was foretold that it would be. He beheld, and there was no man; therefore his own arm brought salvation. But he came that he might have a church upon earth; that he might have men; that he might have mediums of his work of salvation; that he might have those who would receive his influence, in whom he might be present, and through whom he might operate; and, when this work was accomplished, he again became invisible to all but those who would permit him to dwell and reign in them. He became absent from none but those who were spiritually far from him. He did not leave his church an orphan; but he abode in it as long as it could be made to abide in him. The manifestations, also, which he made of himself while he was in the world, the works which he did, and the doctrines which he taught, gave unto the disciples, and give unto all men, a criterion by which they may distinguish between his influence and other influences; for he then did and said such things as he is, by the influence of his spirit, always doing and saying. When, therefore, we find ourselves under an influence which is endeavoring to do such works as he then did, which gives such instruction as he then gave, and which leads us to do, and gives us delight in doing, such works as he then required, then we may know that we are

under his influence; that he is present with us; and that, when we act from this influence, we act from him. But, when we are under an influence which makes us forget him; which makes us think highly of ourselves, and meanly of others; which shines only upon our own glory and welfare; which makes us unwilling to do the things which he has required, and desirous of doing what he has forbidden, — then we may know that we are not under his influence, but under the influence of evil spirits, — of spirits which he would cast out, if we would permit them to go.

In one of the passages which has been referred to, it is said that the Lord breathed on his disciples, and said unto them, "Receive ye the Holy Spirit. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." By his breathing on them is signified that he communicated unto them his spirit, his affections, and his thoughts, so that they might understand and love to do such things as he had taught. He communicates to his church the spirit in which he spake and acted while in the world; he enlightens their understandings in the things which he then taught; he gives them an affection for doing, and makes them happy in doing, such things as he then required them to do. His commanding them to receive the Holy Spirit signifies that he, by his spirit, endeavors to be received in the minds of men. There was something miraculous in his thus appearing to them, breathing upon them, and speaking to them: but it was miraculous, as many others of his works were miraculous, only on account of the want of mediums of his influence; and the miracle was designed to show us what he is always doing, or endeavoring to do; to show that he is always communicating his spirit to those who can be made willing to receive it; to show that he is always operating within us, to make us shun evils, and to lead us to do good; and, as far as we permit the operation of his spirit to be effectual in us, as far as we are willing to be led by it, as far as we are withdrawn from evils and led to good, so far are we, by the influence of the same spirit, inclined to withdraw others from evil, and lead them to good. As far as he has thus forgiven

us, so far shall we be inclined to forgive one another. When he thus washes our feet, he at the same time gives us an inclination to wash one another's feet. In all that he does for us, his object is that we may become mediums of use. Whenever he does any thing for us, he gives us something which we may communicate unto others. He wishes to have a true church upon earth, — one which shall be an image and likeness of himself; and what he does for the church, he does not for them alone, but for all who can be made to believe on him through their word.

A DISSERTATION "ON THE EVIDENCE FROM THE LIGHT OF NATURE OF A FUTURE RETRIBUTION."

(Concluded from p. 369.)

They who set any limits to the commandment, "If ye will do the will of God, ye shall know of the doctrines," — that is, who suppose there is any state of mind, where, by a more full compliance with the divine will, higher degrees of truth may not appear, which before seemed obscure or looked like error, — stumble on the very threshold of knowledge; and that man can have made comparatively no advances in truth who does not feel conscious that he has no security for his continuance in that truth, but the strictest guard over his character and life. Thus it is that all creation, divine and human, I mean all order and all disorder, conspires to demonstrate that there is but one foundation for truth. What that is, the light of nature never taught. That the light of nature never taught this, the fact that miracles have been wrought is standing evidence; for, when men are aware of the connection between truth and goodness, miracles are not required as evidence of truth. Had not man first wrought a miracle in himself, God would never have permitted one in nature. That harmony which once existed, and which ought to exist, in order to the discernment of truth, between what is spiritual and natural, where it cannot be produced by restoring order in the former, has been

sometimes effected by permitting disorder in the latter. And here I cannot but remark the constant accommodation of the divine laws to the condition of the human mind. When men become more external, God's laws still continue to operate, but in a manner adapted to their character; so that we may find marks of moral and intellectual design even in the most depraved mind, like beams of light falling to the ground through the thick clusters of the leaves in the desert.

But what is, or has been, known of a future retribution? Some of the ancients might have suspected it. This suspicion was undoubtedly from a previous revelation. While Popery prevailed, the sale of indulgences, and the arbitrary power of the pope, excluded all knowledge from the subject in question. Heaven and hell were at the disposal of a man. And where this is supposed to be the case, no matter by what name that *man* be called, nothing can be known of a future state, for nothing can be known of the divine order. Sins were thought to be forgiven by the successor of the apostle. The selfish and worldly passions of men had involved themselves in a system which seemed at the time to cover their nakedness. Where was the light of nature when the human mind converted Christianity into idolatry? Some might endeavor to account for the existence of these sentiments by supposing that errors were so intimately connected with truths, that, being unable to separate them, they admitted the former, rather than reject the latter. But truth and error will fall asunder as soon as they touch a well-regulated mind. So far as men were evil, filled with lusts, selfish, and worldly, so far they were in love with what was false, and so far error was natural to them. Those must know very little of the nature of truth, who suppose that it can derive life or existence from any thing but the love of God; and those must know but very little of the state of the world at that period, who suppose that this love predominated. The doctrines of election, special grace, necessity, atonement, annihilate all knowledge of the subject in question. And these must be from the light of nature; for most surely there is no such light in revelation. There are some who even suppose God to have been the origin of evil; for they

ascribe to Adam a degree of purity which they deny to their Maker, and thus suppose good and evil, happiness and misery, to be effected by God merely with a view to his own glory. What is here known of heaven and hell?

We cannot but recur with joy to that time — for the time will come — when such sentiments as have been named shall have faded from the world; when God only shall be worshipped, our Saviour, our Redeemer, our Regenerator; when a person need give no better evidence of his acquaintance with antiquity than the suggestion of a single idea of those that have been mentioned, — such doctrines serving merely as beacons to guide the antiquary to the full extent of the regress of our moral and intellectual attainments. There are many, who, since others acknowledge that God has the power to save, say rightly that he has the will, and profess the doctrine of universal salvation. If a belief in a future retribution be from the light of nature, why is it not universal? Who has been able, except God, to point out in the human mind that great gulf between heaven and hell? Of men's failure here, the following quotation from Blackburne is sufficient evidence. Speaking of the numerous followers of Descartes, Clarke, and Baxter, "When they speak of the happiness of separate souls," he observes, "they make a tolerable case, and flourish on the spiritual joys of a thinking substance, with great edification to those who are in love with mystic rapture and ecstasy; but, when they come to dispose of the souls of the wicked, they are totally at a loss. Some of them are obliged to leave them asleep; others talk of punishment by parity of reason, and of their suffering nobody knows what or how." The fear of death, which is so universally prevalent, and which was probably never more prevalent than it is now in Christendom, demonstrates but too clearly the obscurity which hangs over it. The doubt which sometimes amounts to a denial of the separate existence of the soul, a strange expectation of a strange resurrection of a material body, and a confused idea of an arbitrary judgment, often stand miserable witnesses of the miserable weakness of human reason where revelation is silent, or has clothed itself in correspondences which appear to be true to one state of

mind. So far as men are from believing in their hearts that goodness, that is, love to God and man, is the essence of happiness, so far are they from knowing any thing of the nature of heaven and hell. Of course, if the light of nature can regenerate a man, it may teach him something on the subject.

It might be expected, from the manner in which the New Testament leaves the subject, that nothing would be known of heaven and hell but their existence; and this is taught from revelation, not from the light of nature; for the light of nature would not teach this without something more. We cannot infer from the imperfection of a revelation the all-sufficiency of men's natural powers, but their great tendency to perversion. So far as men were fit to receive, so far God saw fit to communicate. And when we see how miserably what has been revealed has been, and is, distorted by the selfish and worldly passions of men, we need not wonder that more was withheld, or suspect that we have made any real additions to the stock of revealed truth. God, who is infinitely wise, must, from his nature, communicate such truths as are best adapted to those by whom they are received; and it is folly to expect any new discoveries from the human mind, till it has ceased to pervert that which, from the character of the giver, must be least exposed to perversion. That men have ceased to pervert, we have not the least reason to suspect. The infinite variety of doctrines, since "those who do the will of God shall know of the doctrines," proves that there is somewhere a strange deficiency. Men have not ceased to press prophecy into politics. Ambition has found what our Saviour never could have predicted; for "his kingdom is not of this world." Men, in their religious speculations, seem to take into view the compass only of a few years and a few miles: they forget that God, in all his dealings with mankind, has respect to immensity and eternity; I mean, that he regards neither time nor space, but the state of the human mind. The correspondence, as was observed, by which hell is represented, — fire and brimstone, — the punishments apparently arbitrary and unnecessary, besides other circumstances, prove that God was yet mindful that he was speaking to men who must be born

again before they could see the kingdom of heaven. So far, indeed, were they from discovering of themselves any thing of a future state, that they were utterly unfit to receive any correct sentiments on the subject; and the silence of our Saviour, on this as well as other topics, proves that "he had many things to tell them, but they could not bear them then."

Thus it is that the world has ever had enough of what appeared to be true; but that there long has been, and still is, a most wretched scarcity of real truth, will be found by those, and by those only, who will do the will of God with all their hearts. Men have never been wanting in what they have been calling the light of nature; but that this has been an *appearance* of light, will be found by those, and those only, who apply with all their minds to the Word of God. The Word of God is continually changing the aspect of the human mind, and thus giving rise to new discoveries in moral and intellectual philosophy. Truths being perceived by the understanding, and producing a change in the will, all a man's sentiments are changed of course. A change in the will is like changing the position from which a view is taken, and raising a man from the valley of dry bones to the mountain whose top is above the clouds.

Some are ready to imagine that all difficulties will vanish before religious liberty; but woe to that man whose freedom of inquiry is not the effect of his moral improvement! It is evil *within* which binds men hand and foot, and casts them into outer darkness; and, if we would remove the effect, we must go to the Word of God for the removal of the cause. Nothing can be more evident than that truth must, from its very nature, come from God. Nothing is more evident, from the history of God's treatment of mankind, than that they have been a mere drawback in its discovery. It has been administered to them like medicine to a sick infant. We *must* have truth before we *can* have liberty.

The perfection of religion is, indeed, the union of nature and revelation; but this can never be effected by bringing down revelation to nature, but by raising nature to revelation. The latter was given to change, and not to be changed.

The Word of God is immutable as he is, and all its apparent changes result from the change of the mind itself. Human theology has indeed, in all ages and all places, from savage ignorance to Christian perversion, cast its own vileness on our Maker. It was the intention of the Word to restore to man the image of God. Human systems have brought down God to the image of man; but the Word still remains unchanged. It is not a matter of indifference, if revelation and nature are united, which be brought to the other: there is as much difference between the two methods, as between light and darkness, heaven and hell. In the one case, spiritual things will be explained by natural; in the other, natural things will be seen from spiritual. In the one case, they will see God only as he is reflected from his works; in the other, they will see his works only as they exist from him. In the one case, the other world seems brought down to this, and men live in fear of ghosts; in the other, men will be raised to that state which is heaven, and feel that they are in company with angels. In the one case, the mind throws its own filthiness over the pure light of revealed truths; in the other, "the Word of God prospers in the work whereunto he sent it."

When the Word of God shall have thus restored the human mind to divine order, it will no longer be obliged to believe where it does not understand, and will no longer strain itself to admit what it cannot comprehend; but being enabled, by constantly shunning all evils as sins, even to the minutest thought and feeling, to see in religion the end and cause in the effect, a truth will become its own demonstration; for every such truth is an image of God. All that is arbitrary shall have passed away. Heaven and earth shall have passed away; but the Word of the Lord shall endure for ever. It will then be seen that the Word was given to preserve and restore what the light of nature once was, when men constantly acknowledged themselves recipients of love and wisdom from God; at a period long before the word *love* became most fit for romance, or selfishness was proved to be the basis of morality, — long before hypocrisy separated the will from the understanding, and gave the one to the moralist, and the other

to the metaphysician, — long before those who were set apart for religion began to clothe themselves in the color of their hearses and coffins and palls, and to come to the house of their God as to a funeral.

It will then be seen how beautifully the natural world derives its existence from God through the spiritual, and, since they both subsist from the same being, how particularly the one must correspond to the other. Truth will then become the touchstone of the heart. The manner in which a man has treated and understood the Bible will be the sure test of his character; and theologians, who have written from pride and ambition, will only have written their epitaphs. Many theories which have been permitted to walk this earth by night will then cease to be palpable; and many sentiments which men have buried under their selfish and worldly passions, "rising from their graves, will come into the holy city."

Faith alone, in all its various forms and serpentine windings, shall be torn away. I do not say, for instance, that men will act with reference to a future state; but that time will never, so much as in thought, be separated from eternity. I do not say that metaphysics will then be useful in religion; but that men will see that metaphysics and religion are absolutely one and the same thing. By metaphysics, I mean the philosophy of the mind, not of the understanding; and by metaphysics and religion being the same thing, I mean that religion will become so identified with the human mind, that to take away its truth and goodness, that is, its religion, will be to annihilate the man. I do not say that the light of nature will then prove a future retribution, but that men will see that there absolutely is no future retribution; that the happiness of heaven, if we attain it, is to result from a change on our part, not on God's; that the kingdom of heaven is within us, and it is our business to find it; that so far as our wills coincide with God's will, so far, and no farther, is it in the reach of his omnipotence to make us happy. I will not pray to our heavenly Father to hasten the time; for I know that his essence is love, and that his love displays itself in wisdom; and he must hasten it, or change his nature.

SIGNS OF THE TIMES.

SWEDENBORG: A Biography and an Exposition. By EDWIN PAXTON HOOD. London, 1854: 16mo, pp. 430.

NO. VI.

Swedenborg as a Man.

"SOMETIMES," says Mr. Hood, "we have thought of his mind, — of its awful solitude, its unbroken and terrible remoteness from ordinary minds. We stand in awe of him even yet. What subjects were those on which he daily conversed! what realms were those he daily visited! We are always interested in the history and portrait of a mind occupying untrodden territory, making excursions into realms to which no traveller has penetrated, — a land protected by its solemn silence from wing or sail or road. Lone old man! no wife, no child, no relative: no friend does he appear to have had: he stood solitary in mind and in life. Does biography record another instance of so lonely a man, so secluded from the world, so withdrawn from society? Yet never, surely, did we know one whose face in solitude so repels our pity, whose loneliness is so sacred. This anchorite went up into the Himalayas of the soul. He lived to pen and to utter the tones heard among those Delectable Mountains.

"It must ever be a mystery how, so constantly as was he travelling, he performed so much work: his works would stock a library, and keep for some years a most persevering and megatherian student at work. But he was ever moving from place to place: discipline and order must have characterized him in the highest degree. He travelled, and he observed constantly; but all the while we feel that he had no part with man. He knew what others felt; but his feelings he ever conceals from us: rather, shall we say, he does not feel, and he has no feelings to record; hence, in none of his writings, have we any pathos. He transports himself from place to place on earth, from state to state in mind, from space to space in thoughts and things: doctrines, dogmas, and facts, glide before us in his pages, cold and clear as the figures sweeping across the mirror. In every instance we are told what has been seen. We cannot imagine our teacher had much sympathy; perhaps his mission precluded it: we cannot imagine him shaking one warmly by the hand; he receives us without gladness, and says farewell without regret.

"The simplicity of his life was remarkable: he affected no singularity, made no display. In dress, he conformed pretty much to the fashion, though rather an older one than the period of wearing. He was above five feet nine inches in height, rather thin, and of a brown complexion; his eyes nearly hazel, and rather small;

thin, pale, and retaining to old age the appearance of erect dignity; venerable, mildly expressive, and beautiful countenance, lightened always by uncommon animation, and ever appearing to smile. He dressed in velvets, with a full-bottomed wig; with ruffles, a hilted sword, a gold-headed cane. Do our readers realize him? He was a self-helper; needed none to wait upon him. He lived, for many of the later years of his life, nearly a vegetarian, yet taking coffee, but no liquors, though conforming to a glass of wine in company. He gave away the greater number of his books; and, when his landlord presented his bills, he sent him usually to the drawer to pay himself, — a very singular plan, to our apprehension; but, as Mr. Wilkinson remarks, '*clairvoyant* people know with whom they have to deal.'

"At the age of eighty-four, as we have seen, he terminated his life here, but not his mission. It was a good old age; and he was, as we have seen, hale, brave, and alive to the last. It is cheerful to see the princes of thought last so long; and if we regret for this great captain of thought that his close appears to our mind so cheerless, in a foreign land, away from friends and relatives, in a stranger's house, yet perhaps it was not so friendless, so foreign, so cheerless; and he had there, as ever, his consolations within. It was a consecrated old age, a consecrated death-bed. That brave and useful life, that earnest and clear and vivid pen, is alive still, deriving life from the death-couch in that touching but beautiful testimony, — from its gloom, its mournful 'Lama sabachthani,' its brightness and cheerful testimony, its quiet and beautiful last 'God-bless-you!' moving us to tears by its simplicity, and unaffected experience of Christian sorrow and triumph."

In another place he says, —

"In 1785, the coffin of Swedenborg was side by side with Dr. Solander's. But no monument has been erected to the memory of the illustrious seer, no tomb, no inscription. His works form his only memorial; but what a monument are they! Let us hope, however, that some stone or statue may, ere long, symbol the affection with which the great Swede is regarded."

The foregoing remarks, when read in the exercise of the natural affections only, — and they call for no other, and awaken no other, — seem possessed of a justness, beauty, truth, and pathos, and to breathe a kindliness and sympathy, which are highly creditable to the writer's feelings, tastes, and talents. We have no doubt that most of our readers felt and received them in this light; and we have no disposition to mar the feeling, or to detract from their merit. The writer undoubtedly

meant them for all this, and therefore we cheerfully accord it to him; for, in our natural feelings, we were affected in the same way. Though we have no desire to diminish the kindly natural feelings and the sympathy with which the above remarks may have been read, we do wish to qualify them, to turn them in another direction, to awaken new and more spiritual affections, and to illustrate the difference between looking upon such things naturally and looking upon them spiritually.

When applied to Swedenborg as a philosopher, and to that part of his life which transpired previously to his illumination, — or to the whole of it, if he had been only a philosopher, and if our view of him were limited to the natural world, — the remarks contained in the foregoing paragraphs may, in a poetic sense, richly merit all the epithets we have applied to them; but when applied to him as a divinely commissioned revelator, and to that period of his life during which he was writing and publishing the doctrines of the New Church, and was enjoying open intercourse almost at will with whatever region of the spiritual world he pleased, they are altogether inappropriate, out of place, and indeed untrue.

The writer says, "In none of Swedenborg's writings have we any pathos." Every one who has any spiritual perception sees that this is looking at them merely naturally. To write with pathos is to appeal to, to awaken, and to enkindle, the natural feelings within us. He, also, who writes with pathos sets himself more or less before us. With neither of these had Swedenborg any thing to do. Look at him in whatever light we may, even far less as a divinely commissioned revelator than Mr. Hood does, Swedenborg evidently considered himself as employed in the divine work of writing out the spiritual sense of the Lord's Word for men, and of recording for their use the other truths and laws of His heavenly kingdom and of the whole spiritual world. So far from having any desire to appeal to and enkindle our natural affections, his sole object and his only wish was to appeal to those that are spiritual within us, and to present us with those truths which would change the former, and make them spiritual while they are still natural. So far from wishing to present himself be-

fore us, his only end was to bring us into the presence of the Lord. He had no conceivable cause for permitting himself to be seen, but every possible motive for keeping himself out of view. To do otherwise, were as absurd as for a mathematician to attempt to make himself the subject of a geometrical theorem. Undoubtedly, every page of the doctrines bears the impress of Swedenborg's mind; but this we are the less able to appreciate, because we have no other writer on the same subjects with whom to compare him.

We have spoken, in a previous number, of looking at the doctrines naturally, and of looking at them spiritually. We also showed evidence that the author of this biography looked at them in the former manner rather than the latter. Our object was not so much to speak of Mr. Hood, as it was to take occasion of his mode of treating the subject, as an illustration of the difference between receiving the doctrines naturally and receiving them spiritually. We may have been understood to mean more than we intended. We are far from thinking that this writer looks at them merely naturally. On the contrary, we think, and we believe that every intelligent Newchurchman who reads the extracts we have given will think, that he not only looks at the doctrines, but receives them, far more spiritually than he is at all aware of; but they have not yet wrought their legitimate work within him long enough to change his mind from a natural mode of looking at and speaking of them to a spiritual one. When we look at the doctrines of the New Church naturally, we look at them as the production of Emanuel Swedenborg, — of his mind, and of his mind only. We may look at him as one among the theological writers of the world; and, though we know that he claims to be more than this, we can only look at all he has published as being the creation of his own rational mind. This is the way in which all look at him and them — the way in which all must look at them — at first, and until they see reason to change from this. Men may continue to look at them in this manner, and yet may see in them great light, — a light that will give them the means of great progress in matters of religion; but still they may not see that light clearly enough to perceive

that it is in opposition to the tenets of all the Christian sects. In such a case, they are not in opposition to at least some of the tenets of their sect as they hold them; for there are many at this day who have little idea of the tenets of their own sect as they stand in the books. But there are those who look, both at the doctrines of the New Church and at all spiritual subjects, not naturally only, but merely materially and sensually; and these see in them no light at all. Such see by the light of this world only, and have no respect for either Swedenborg or his writings; but those who look at them naturally, as we have described, may have as much, and even more, of respect for him and his teachings, than for any other theological teacher. It is natural for such to wish to look into his mind, to desire to get into his sympathies, and to become acquainted with the man; and it is from a state of mind like this that the present author seems to write, and especially so in the above paragraphs. In short, to look at the doctrines of the New Church naturally is to look at them as the production of a man, as coming from a man in this world, as addressed to men in this world, and to be used by them according to the best light they have, whether they call it natural, rational, or spiritual, and however highly they may estimate them in comparison with the teachings of other men. Such see by the light that comes down through the clouds. How many there are, of those that make open profession of these doctrines, who look at them with no higher view than this, it is not our purpose now to consider.

But to look at the doctrines of the New Church spiritually is to look at them from the Lord, and as coming from him; it is to look at them as flowing, by a direct and unfailing law of spiritual order, from the spiritual sense of his Word, and as supported by its literal sense; and it is to look upon those portions of them which describe the nature of the spiritual world, as merciful revelations from him to show us how those spiritual teachings affect angels and spirits in the other world, and thereby how they should affect us here. As all spiritual heat and light — that is, all spiritual affection and understanding, and all spiritual life — come from him, and as he gives us

the light only that we may receive the heat; the spiritual understanding, in order that we may come into the spiritual affections; the truth, to enable us to live the life which is solely the life of love and use to others, — we can truly look up to him, as above described, as the centre and source of the light we wish to see, only by looking also to him for spiritual life, and by living it. This is not seeing by the light of this world: the light we thus receive comes from the Sun of heaven, — from the Lord.

A man cannot look at the doctrines of the New Church thus at first; but still he can look at them spiritually. He can look to the Lord for light, and as the centre and source of light; he can see how far the teachings contained in those doctrines agree with the light that is thus given him internally, and how far the new things which he is there taught concerning the Lord agree with the inner teachings of his spirit concerning himself. This is looking at the doctrines spiritually, and not naturally: it is not looking at them by the light of this world, nor trying them by the teachings of men.

By looking at the doctrines thus spiritually, by studying them in this manner, and receiving from them in this light, a man at length finds himself in a new world. Not only is the spiritual world itself laid open before him by the descriptions of it therein given, but a spiritual world is opened within himself; for the world within him is but a miniature of the spiritual world itself. If he really looks at them and receives from them spiritually, from henceforth his highest interests lie in that world, his strongest affections centre there, and his ruling motives press forward thither, and this really, intelligently, rationally, practically, and clearly: for he sees distinctly and circumstantially what he wishes to attain to, and what he wishes to shun; and he sees, too, the bearing of every act of his life upon the realization of those wishes. He sees that heaven is made up of innumerable societies, each consisting of angels, who are human beings, male and female, engaged in doing uses to one another, and to others out of their society, from the warmest affections and the highest thoughts they are capable of. He sees that there is a society there to which he ought

to go, and that the angels of that society are waiting for him; that, if he is so happy as to go there, he will come into this atmosphere of love and light, will be the object of such affections from those that are there, and will exercise similar ones in his life towards them and others; that he is thus to come into and engage in all the human affections and relations, and enter into a far higher life in them than he can conceive of here, — into conjugial love and domestic life; into neighborly love and social life; into the best uses his heart can delight in, and the highest enjoyments his love of use can desire; into all the delights, gratifications, enjoyments, and pleasures which can refresh his mind for the performance of higher uses towards others, and open it the more to the reception of good uses, affections, and instruction, from others, and of higher love and wisdom from the Lord. All this is to be experienced there in all the good features and relations of practical life which we live in here, and is to be as much exalted above it in heart-warmth and intensity as heaven is above earth. It is all to be practical, common, and real. All human sympathies, affections, desires, and enjoyments, that are good, are to realize their own fulness, and perpetually to grow in the capacity to realize still more.

If such may be the case with one of us, what was the case with Swedenborg? He was not only learning these things for twenty-nine years, in the abstract, to teach them to us, but was all that time coming more and more fully into the enjoyment of them. We only learn them from his description, perceive from what takes place within ourselves that they must be so, look forward to them in prospect, hope for them, expect them, and strive so to live as that we may attain to them. He, on the contrary, lived for years and years in the common and natural experience, realization, and enjoyment of them. Not only from the fact that the spiritual world is vastly more populous than the natural did he have the greater opportunities for this; but, on account of the nature of his mission, he enjoyed the widest and the most extensive range for it throughout the whole spiritual world; and, if many of his spiritual experiences were sad, irksome, and unhappy, these were probably

balanced by as many, or more, that were equally surpassing in the opposite direction. He undoubtedly not only knew the heavenly society with which he acted, and was thoroughly versed in its institutions, interests, and operations, but was on the most intimate, welcome, friendly, fraternal, and cordial terms with those that were in it. No doubt they sympathized fully in his labors, and he in theirs. It cannot be believed that his feelings, affections, and sympathies experienced any void, except, as is the case with others, when it was for the promotion of his regeneration, or to prepare him for an extension of his usefulness. "Lone old man!" says the author of this biography. What has the reader now to say to this writer's manner of looking at him? We particularly request the reader to reperuse now the above extracts. If there ever was a man to whom they do *not* apply, Swedenborg would seem to be that man.

Again: "He knew what others felt; but his feelings he ever conceals from us: rather, shall we say, he does not feel, and has no feelings to record." This could be said only by a novitiate who looked at his writings only or chiefly as truths. Those who receive them spiritually, and who have had experience of their effects working in the heart, in the life, and throughout the whole man, would not write in this manner. Such a one is often irresistibly drawn into a personal, heartfelt sympathy with Swedenborg, not only while reading the many and copious "Memorable Relations" with which his writings abound, and in the thousand similar little incidents with which they are interspersed, but often also in his transcriptions of the spiritual sense of the Scriptures; in his confessed failures to give what he gladly would, because it would not be comprehended and received; in his efforts to give a little where he cannot give more; and in many other incidents which occur in all his writings from time to time. In none of these places does he take the trouble to tell us what he feels; but he makes no effort to conceal it, and it cannot be disguised. If there is a man in the world — spiritual world we mean — who personally shares more or a warmer sympathy than he, we have yet to learn who it is.

But enough. The reader must see that we are finding no

fault with the author of this biography. We have derived both pleasure and instruction from its perusal; and we believe there are many others who are destined to derive more of both from it than we have. We thought it would be useful and pleasant to our readers to present them with the above extracts; and we thought it would be good also to show them, what they might not all see for themselves, the point of view from which these extracts look at Swedenborg and his writings, and to endeavor to set before them, according to our poor measure, what we regarded as the right one. As to the ideas contained in the last four lines of the second paragraph, all the testimony concerning Swedenborg's personal character proves them to be simply untrue, as we would show by extracts had we not already extended this article much farther than we designed.

With regard to his monument, we think it is time it was built. Formerly we were not prepared for this; indeed, we were opposed to it, because, as the members of the New Church were charged with according inspiration and authority to him personally, — with making him a saint, and even with worshipping him, — we believed that the erection of his monument would only add strength to these false reports; and this reason was strengthened by the fact, that it was formerly very much the custom of the members of the New Church to speak of themselves, in their periodicals and other writings, as "the admirers of Swedenborg."

GENERAL MEETING OF RECEIVERS OF THE HEAVENLY DOCTRINES OF THE NEW JERUSALEM, HELD AT URBANA, OHIO, JAN. 4, 5, 6, 1856.

1. AGREEABLY to a call sent out by the Urbana Society of the New Church, a general meeting of receivers of the heavenly doctrines of the New Jerusalem was convened at the New-Church Society's Hall in Urbana, on Saturday, Jan. 5, 1856.

2. The meeting was opened by reading from the Word (Isa. xxxv.), and prayer, by Rev. J. H. Miller.

3. The meeting was then organized by calling Rev. J. H. Miller to the chair, and appointing Willard G. Day secretary.

4. After some opening remarks from Rev. J. P. Stuart, a copy of the following letter, calling the meeting, was read, in explanation of the object of the meeting: —

URBANA, Dec. 12, 1855.

Dear Sir and Brother, — The annual meeting of the New-Church Society of this place will be held during the first week in January; and I am authorized to invite you to be present with us on that occasion. Our new hall will then be completed; and we have concluded to open it with the anniversary of our Society, the meeting to commence on Friday evening, Jan. 4, 1856, and to continue throughout the Saturday and Sunday following.

During the past year, we have frequently taken into consideration the general condition of the New Church in this region of the country, and we have deeply felt the want of a well-authenticated conventional body of the church. We know also that others have felt the same want, and have sought to supply it by proposing the organization of an annual assembly of the church for general purposes. Indeed, it has been suggested to us, by the brethren of the church in several places in Ohio, to call a general meeting for this purpose at Urbana.

It seems to be a foregone conclusion, that the grand designs of the New Jerusalem cannot be accomplished by individuals acting alone, nor by societies standing apart, nor indeed in any way except by union and effort on a scale commensurate with the work to be done.

Brethren of the church need to come near to each other, not only in thought and affection, which they may do while at a distance, but also in word and deed; and this requires their actual presence, face to face. Hence it is not merely for the accomplishment of certain uses, which cannot otherwise be well performed, that we need associations and conventions of the brethren from distant parts; but we need such assemblages in order that our sphere of life may be enlarged, our thoughts lifted up on high and ennobled, and our affections kindled into a flame.

We invite you to our annual meeting with the desire of seeing, on that occasion, something of a general assembly of the New Church in Ohio. When our brethren arrive from abroad, the occasion shall be theirs as fully as we can make it; and we shall be ready to unite with them in the consideration of all questions of general interest in the church, and in the adoption of whatever measures may be thought advisable and useful.

We address this call to you, and, through you, to the members of your household, and to such of your friends as may feel an interest in the matter. We beg you to give the subject your earnest heed, and, at your earliest convenience, to let us know your conclusion.

In behalf of the New Church at Urbana,
I am, dear sir and brother, very truly yours,
J. P. STUART.

5. Letters from receivers of the heavenly doctrines, in answer to the above, were then presented and read, which we here publish as fully as our allotted space will permit: —

Letter from S. S. Carpenter.

CINCINNATI, Jan. 3, 1856.

Dear Brother STUART, — Your letter of invitation to me, on behalf of the Urbana Society, to be present at their annual meeting on the 4th instant, at which it is contemplated to advise with brethren from other parts of the State of Ohio upon "questions of general interest to the church," and "the adoption of such measures as may be thought advisable and useful," having in view the formation of a conventional, or general body of the church in Ohio, was duly received; and I have delayed my reply, partly because I hoped to be present with you in person, which I regret to find will not be in my power. It is needless to assure you, who so well know my sentiments on this matter, that nothing would give me greater pleasure than the formation of such a *general body* as would fairly represent the church within its limits; in which there would be a sincere, zealous, and voluntary co-operation of the members of the church in all such general uses as require the united, harmonious, and orderly action of individual men and societies, who alone could not accomplish them, except imperfectly. The necessity for such a body now exists, and for many years has existed, in Ohio; but, unless it is *seen* and *felt*, there cannot come forth a *living* form that will do its appropriate and legitimate works of use. The history of former bodies which have lacked this vital element is a sufficient illustration of this fact. If the time has come, I, for one, am ready for my part of the work, and shall joyfully hail it as indeed "a good time *come*" for the church in Ohio. If it has not come, let there not be another mere body without a soul, a feeble, abortive birth, added to the list.

There is a great work to be done for the church in this State. Individuals cannot do it, societies cannot do it; *neither will they do it.* Instances of zealous and enthusiastic effort by either are not wanting; but they are not permanent or enduring, and they produce no adequate or satisfactory results. All such efforts are, as it were, *spasmodic*, and dependent upon the varying states of the individual; and, moreover, a vast amount of labor and activity goes to waste, from want of division and economy in their application and use, or else is not called forth at all; and the result is, that comparatively little is effected.

Next to the life of the church in the individual is the extension of the church to others. The more of the church there is in us, the more we are willing to spread it abroad, with its infinite blessings, among our fellow-men. Every one may do this, in his own sphere, to some extent; a society, still better: but the union of the spheres of all who are in the love of the Lord and neighbor, within such limits (one or more states) as will not prevent convenient co-operation, must be immensely more effectual than any individual effort.

The great work to be accomplished by a general body seems, to my mind, to be the spread of the doctrines by missionary labor. This is peculiarly a work for such a body, and is such a great, practical, and apparent use, that *all* may see it as such, and unite in its accomplishment. Under the present system, or rather "no system," of missionary operation, while there seems to be no want of good-will and ability, there results a woful and lamentable state of inefficiency. There are laborers ready to go into the field; but there is no one to call them, or to give them their hire, although the treasury might be full, and would be, but that there is no one to receive the gifts. This is but one illustration of the necessity for such a body; but there are other important uses, which I need not more than merely mention. The church, individually and collectively, is strengthened and enlivened by the commingling in harmony and love of the individual spheres: brethren meet face to face, learn to love and confide in each other, realize more sensibly the vitality and influence of the church by seeing its workings out of themselves, and acquire a tenfold ability to advance together in the regenerate

life; and all things relating to external order and worship may be better regulated.

I much regret that I cannot be with you and others who will be there, and to meet with whom would be indeed most delightful upon this interesting occasion. I must rest content with this expression of my sympathy with what I conceive to be the objects of the meeting. I will merely suggest, with reference to the action of the meeting upon the question of the formation of a general body, that I would consider it best, if you think the fit time has come, to merely pass resolutions, setting forth such conviction, and the reasons for it, and calling a meeting, at some convenient time and place, for that express purpose.

Very truly your friend and brother in the church,

SAMUEL S. CARPENTER.

Rev. J. P. STUART, Urbana, Ohio.

Letter from Rev. Jabez Fox.

DETROIT, Dec. 24.

Dear Brother STUART, — Your circular is received. I cannot come. It would take me away from my society at the time of the administration of sacrament. The time you have selected is a bad one for a general meeting: we have found it so by experience in this State. Let your Society Anniversary be *merely* a society anniversary; and put your more general meeting, in which other societies will join, at some other time, — I should say in the summer or fall of the year.

. . . . I am glad you propose to form a larger society of the church in Ohio. We can no more live without such larger organizations than without societies.

Affectionately your brother,

JABEZ FOX.

Letter from A. M. Wagar.

EAST ROCKPORT, Dec. 25, 1855.

Dear Sir, — I received your letter of the 12th instant, kindly inviting us to attend the annual meeting of your society, at Urbana, on the 4th of January next. It would afford me much pleasure to be with you at that time; but sickness in my family will prevent. The uses for which the meeting is to be held interest us all. It would be good for the receivers of the New Church in different places to meet together oftener for social intercourse, and to devise means to promote the welfare of the church. It seems as if the time had come for the New Church to go forward, and form a more distinct organization, especially in Ohio. The growing interest of the New Church certainly demands our united efforts to spread the doctrines, and to build up the church internally and externally. If we shun evils, much good will result to those who meet to promote the spread and interest of the New Church; and meetings of New-Church friends, in large or small bodies, must have the good effect to strengthen the interest, and bonds of affection, towards each other.

And there are other reasons why we should unite and concentrate our efforts to build up the church in a visible and distinct form. In times past, there were several in these parts, who professed an interest in the New Church, who regarded with indifference such doings, and distrusted the motives of those who were trying to promote such uses. Most of these now manifest little interest in the New Church. Such a course seems to imply a want of charity for our brethren. The best way is evidently to concentrate our actions and means in the most effectual ways to spread the doctrines and uses of the church.

As an individual, I would suggest to your meeting the necessity of well-directed missionary efforts. This gives many an opportunity to learn something of the New Church. Missionary labors have a tendency to awaken an interest in the New Church, and to strengthen those who are already acquainted with the doctrines. In conclusion, I hope your meeting will be attended with much interest and use.

Yours most respectfully,

A. M. WAGAR.

Letter from John H. Pile.

J. P. Stuart. Wooster, Dec. 7, 1855.

Rev. Sir and Brother, — I have received your kind letter, in which you inform me of your meeting to be held in Urbana on the 4th of next month. I am sorry I cannot comply with your kind invitation.

I should be glad to see your meeting able to form some plan that would tend to spread the doctrines among the human family. I hope that whatever is done will be done on the most liberal principles, so that we all can unite without any dissension.

My prayer to the Lord is that he will help you and direct you, that you may act wisely. I remain yours truly,

John H. Pile.

Letter from James Brewster.

Rev. J. P. Stuart. Streetsboro', Dec. 23, 1855.

Dear Sir and Brother, — I received yours of Dec. 12, and perused it with a great deal of pleasure and interest. I am sorry my business is so circumstanced at present that it will not be convenient for us to be with you.

I feel much pleased with the idea of having a meeting of the kind you propose. I think it will have a tendency to increase our desires for usefulness; which is the end we ought to have in view.

I would say to you, and the brethren that may assemble on the occasion, that, in whatever measures may be thought advisable to advance the interest and usefulness of the New Church, I am with them.

I am yours truly, James Brewster.

Letter from Rev. J. H. Williams.

St. Clairsville, Dec. 19, 1855.

Dear Brother Stuart, — Your favor of 12th is received. I take time to say, in reply, that I thought to have seen you before this; but settling old accounts is a hard and slow business. I am not able to see when I will get through. I employ the sabbaths as well as I can till then. I will call as I return, but cannot be ready at the time of your meeting.

All my energy must be directed to preparation for moving to Iowa.

In coming, I spent one week each at Rockport and Pittsburg; and I have promised to do the same as I return. They want me here (Pittsburg), and at Rockport, to promise to return, after my removal to Iowa, four times in the year. I have promised to do so if I can.

I agree with you about the necessity for a yearly gathering, but fear, from past experience, that it will not pay travelling expenses!

Yours truly, J. H. Williams.

Letter from Dr. William H. Muller.

[The following is only a brief extract from the well-written letter of our worthy friend. The whole letter, covering over twenty pages of foolscap, closely written, is necessarily excluded from appearing *in extenso* in this report. The paper manifests much profound research into the affairs of life, as it is and as it ought to be, as also a familiar acquaintance with the doctrines of the New Church. — J. P. S.]

Rev. J. P. Stuart. Sewicklyville, Alleghany Co., Pa., Dec. 31, 1855.

Dear Sir, — Your favor of the 12th instant came to hand; and, for the invitation it contains, please accept my thanks. It will not be convenient for me to attend your meeting personally, much as I should like to do so; and, as you do me the

favor to request that I should send you a letter to be read on the occasion, I take the liberty of presenting a few thoughts on the subject-matter of your letter.

The impression left by the reading of your communication is that there is among the New-Church brethren of your section, and of Ohio generally, a strong, but very indefinite, yearning, or longing, for a something which they feel they ought to have as Newchurchmen, yet of which there is no distinct conception. They purpose calling a meeting, or convention, to consider this want, clearly define it, and seek the means of its satisfaction.

Allow me, now, to take the following sentence from your letter, as the text of my remarks: —

You say, "It seems to be a foregone conclusion, that the grand design of the New Jerusalem cannot be accomplished by individuals acting alone, nor by societies acting apart, nor indeed in any way except by union of effort on a scale commensurate with the work to be done."

You have stated a great truth; and it would be well if we all comprehended its significance, and could act upon it.

You speak of individuals and societies acting, — acting to accomplish the grand design of the New Church.

Here are three points to be considered: —

The church, — What is it?

Its design, — What is that?

Acting to accomplish that design, — What is involved in that action?

First, What is the church?

"The church," says Swedenborg, "is a man."

A man is a form of love and wisdom, performing use.

But there is the man individual, and the man collective.

The man individual, in whom love and wisdom from the Lord reside, is a church in the least form, or a temple in which the Lord dwells.

The man collective, in whom love and wisdom from the Lord reside, is a church in a larger form.

Thus a church in the least form is a man who loves, or tries to love, the Lord and the neighbor, and who performs uses with the sole view to benefit the neighbor because it is pleasing to the Lord.

The church, in a larger form, is a collection of individual men, who all try to love the Lord and the neighbor, and who perform uses, both in their individual and collective capacity, for the sake of the neighbor, to please the Lord.

The church, then, is a man, or a collection of men, in whom the Lord dwells; the word "church" being probably derived from the Greek word *kuriakon*, which implies "belonging to or pertaining to a lord or chieftain."

Next, What is the design of the church?

As the church is a man, or a form of love and wisdom, evidently its only design can be to carry that love and wisdom out into beneficent action, or to perform uses, and thus receive, in giving, happiness.

. . . . . .

Thus, my dear sir, I have given you my views as to the range of action required to carry out the designs of the New Church, and respectfully offer them to the consideration of the New-Church brethren assembled.

Please present my kind remembrances to all whose acquaintance I had the pleasure of making at Urbana, and believe me,

Dear sir, yours sincerely, WILLIAM H. MULLER.

Letter from Samuel B. Spear.

Rev. J. P. STUART, Urbana, Ohio. BRANCH HILL, Clermont Co., Ohio, Jan. 2, 1855.

Dear Brother, — I received your kind letter of the 12th ult., embodying an invitation to attend the annual meeting of the New-Church Society of Urbana, coupled with the idea of forming or organizing an annual assembly of the receivers of the

heavenly doctrines throughout Ohio for general purposes; and I assure you, that, if circumstances were such that I could, consistently with duty, accept your invitation, and more especially if I could render any useful services in the organization of a General Assembly of the New Church in this State, I should do so with great pleasure: but duty tells me to stay at home this time. I believe in the theory you state. That general assemblies of the church, including all receivers within any given range of country, can perform many uses that isolated societies or individuals cannot, is true: but our experience in Ohio, so far at least, does not very fully illustrate the point; and, if it is true, there must be some lurking evil which has prevented its demonstration. Perhaps it would be well for each and all of us to inquire into and examine ourselves, to see whether we have not been too intent upon carrying out our own particular measures, — some grand plan by which our wisdom may be displayed, — rather than providing for the *actual uses* as they present themselves.

I am fully of the opinion, that, if the brethren would not attempt legislation beyond *present wants*, no difficulty would arise; for, in the present, all the future lies. Let us, then, at every annual assemblage, as well as every day, ask our heavenly Father for our daily bread, and be content. I sincerely hope that your meeting will be productive of great use to the church, both collectively and individually, and that joy and happiness will follow as the result.

Yours truly, SAMUEL B. SPEAR.

Letter from Giles Richards.

REV. J. P. STUART. ELLAND, Dec. 31, 1855.

Dear Sir, — I received your kind invitation to be present at the annual meeting of the New-Church Society of Urbana, on the occasion of opening the new Hall; but the inclemency of the weather, and my pre-engagements, will prevent my being able to attend.

I note what you say about a "conventional body of the church," and think Urbana a suitable place for its meeting, being easily accessible from every point of compass, and entirely agree with you that brethren should more frequently come together, face to face; and this is the more necessary, because, unlike others, they are so often in insular situations.

I certainly feel a strong desire for the advancement and prosperity of the New Church, and would feel it a duty cordially to co-operate in any plan to effect that object. But conventions, having a large scope and extended objects (not intending these remarks to apply to the General Convention, as I suppose there should be one of that quality, if only to concentrate and diffuse information), do not seem to have done so much as specific ones for the performance of particular duties. "The grand designs of the New Jerusalem" are so vast, and embrace such an infinity of objects, that when persons get together, each naturally thinking most of his own views, there is such a diversity of opinion that unity of action is thwarted, and so little done that persons lose their interest in the organization.

Your invitation would imply that the objects, so far as a conventional movement is concerned, are still to be defined; which makes me the more regret my inability to attend.

I enclose three dollars, to be appropriated to the objects of the meeting, and remain, very respectfully, Your friend and brother,

G. RICHARDS.

Letter from Charles Harkness.

REV. J. P. STUART. GLENDALE, Dec. 19, 1855.

Dear Sir and Brother, — Your esteemed favor of the 12th instant, inviting me to be present at the anniversary of your Society the 4th of next month, was duly received. I have often thought that it would be pleasant and profitable for

Newchurchmen, from different sections of our country, to meet together occasionally, and recount their life "experiences:" but I am not prepared to say that I would advocate any thing more at this time; though something more might be done, — even a convention might be formed, and might be found very useful for the church. My engagements are such that I shall not be able to meet you on the above occasion.

I remain yours truly,

CHARLES HARKNESS.

Letter from N. B. Eastman.

Rev. J. P. STUART. Sunday Evening, Dec. 23, 1855.

Dear Sir and Brother, — I desire to be numbered among the Newchurchmen in Ohio, and am in favor of some organization that shall *give strength and efficiency to the church and its objects*. The objects of the church might be enumerated as follows: First, to induce its members to live in harmony with their professions, — an important item. Second, to disseminate the principles of the church wherever men are willing to receive them. For these purposes, *printing* and *preaching* are essential. Printing and preaching cannot be done without money. A great deal of money is expended every year, in this world of ours, in endeavoring to make the inhabitants believe there are three Gods. We, who know there is but one, should be active, in proportion to our abilities, in the effort to make the fact known. Those who believe that "the earth is the Lord's, and the fulness thereof," will not hesitate to aid what they may in forwarding the business of his church. I am unacquainted with the plans of those who are originating this annual assembly, but would ask leave to offer the following items: —

Title. — The Annual Assembly of the New Church in Ohio for general purposes.

Membership. — All individual receivers of the doctrines of the New Jerusalem who will acknowledge the three essentials laid down by Swedenborg in "Divine Providence," No. 259, and append their names to the constitution of this Annual Assembly, and contribute a certain sum, say one dollar, yearly. All, male and female, to enjoy equal rights and privileges in voting, and other business of the Assembly. Provision to be made for absent members to vote by proxy.

Officers. — Such as are usual in bodies of this kind, including an executive committee of five or seven members, to exercise general supervision, who may appoint sub-committees in different neighborhoods for special uses, — as to take enumeration of receivers, collect funds, &c.

Annual meetings to be held wherever appointed by executive committee, unless otherwise ordered by vote of the Assembly.

The Assembly should provide *especially for missionary operations*, and for *quarterly or monthly preaching, in places where the number of members is too few to support a minister.*

The Assembly should provide a colporter as soon as the state of the treasury would admit of the measure.

The whole machinery for working the "Annual Assembly of the New Church in Ohio" *should be as simple as possible.* It should be *independent*, accountable to no association or convention anywhere, acknowledge no master but the Lord alone.

I am by no means certain that those who may attend the meeting, and are better acquainted with what is needed, will consider the above as suitable; but it is offered in the belief, that if that, or some similar plan, could be adopted to concentrate the strength of the church, and all be done in obedience to the *eleventh* commandment, we poor hungry souls who are living isolated, out of the reach of church communion, might *occasionally* be fed with the bread of life, and what there is of the church in us be kept alive.

N. B. EASTMAN.

Letter from Lemuel Powell.

Rev. J. P. Stuart. Middletown, Meigs Co., Ohio, Christmas Day, 1855.

Dear Brother, — Yours of Dec. 12 is received. Please accept my sincere thanks for the kind invitation to be with you on Jan. 4. I fear, however, that I will have to forego the pleasure of being with you on that occasion.

I hope much wisdom, much love, and charity one towards another, may abound. Could I be there, my peculiarities might give an ample chance for the exercise of the last of these, if, indeed, this letter does not impose on you a similar task; for I am well aware, that, upon the subject of church order and organization, I stand comparatively alone. But may I not ask your kind indulgence for a few minutes, and beg of you to consider me at least *sincere*, if not *rational?* promising, however, my hearty co-operation in any thing that will advance the welfare of the church.

The order that best suits my views is, first, individual receivers, or churches in the least form, in which every one should be a minister of his own household, — the rising generation. The nursery of the church is in their hands; than which I cannot conceive a more responsible station. All after-efforts will be, to a great extent, powerless, if this duty is neglected.

I have now in my mind's eye several families of New-Church parents (professedly so), who have been mostly scattered abroad, some embracing the soul-killing dogmas of the old, devastated church, and others being altogether irreligious, if not infidel; much of which might have been prevented, if we all properly felt the responsibility of being "a church in the least form."

Second, societies, or collections of individuals, and their leader, pastor, minister, or whatever name they might choose to call him, who would be in the second degree of order or organization, and should receive his authority from his society to perform such uses for them as they desire.

Third, conventions, or assemblies, which might be constituted of delegates from societies, to perform general uses, such as publishing and distributing the works of the church. And this seems to me to constitute the third degree of the ministry, order, organization, or performance of use: for I am not tenacious of names; neither am I particular as to the assembly being formed of delegates, for the importance is in the use performed.

I conclude with my best wishes for all present, both individually and collectively.

Lemuel Powell.

Letter from A. Henderson.

Toledo, Jan. 2, 1856.

Rev. and dear Sir and Brother, — Your favor of the 15th ult. came to hand in due season, but too late to allow me time to arrange my affairs so that I might have the opportunity of enjoying the much-to-be-desired privilege which the Urbana New-Church Society, by you, so kindly offers, — a great privilege, you must think, to one so isolated from all regular social worship, and from the interchange of sentiment and feeling with those who are in the affection of the heavenly doctrines of the New Jerusalem.

You write that "the call is for a General Assembly of the New Church in the State of Ohio, to consult and act for the general good of all concerned." I hope that Divine Wisdom will influence the deliberations of the assembly, so as to lead to the adoption of some system of good use, that might operate not only for the benefit, within the limits of this State, of those who have been made the happy partakers of the blessings of the Lord's new dispensation, but of those who are suffering — perishing from famine in the wilderness — in a "dry and thirsty land, where no water is." We much expected that, this winter, we would be favored with a course of lectures in this city; but, up to the present, our expectations have been in vain. Yet it is not too late. Is there any encouragement to hope that we will not be disappointed?

Yours truly, A. Henderson.

Letter from M. Carson.

Rev. J. P. Stuart. Cleveland, Dec. 22, 1855.

Dear Sir, — Your favor of the 12th instant was duly received, and its contents noticed. I regret that I shall not be able to meet with the brethren at your anniversary. We are moving our place of business, and shall have our hands full for some time to come.

I do not feel competent to make the proper suggestions in regard to the matter you speak of; but I hope whatever is done will be done for the spiritual welfare of the church, looking *only* to the *Lord* for his wisdom.

Accept our best wishes for your prosperity and happiness.

M. Carson.

Letter from Miss Mary J. Ozier.

Olivesburg, Jan. 3, 1856.

Friend Stuart, — I received your kind letter some time since, and regret very much that I cannot accept the invitation; but circumstances will not permit at this time. Nothing could please me more than to be with my New-Church friends during the meeting; it would be a feast that I have long wished for. But it seems that the time has not yet come; therefore I will be content, and say, The Lord's will be done.

Concerning the state of the church in our neighborhood, I can only say, we are all alone in the wilderness, as it were. There is not a receiver here out of our own family. There are two or three who are reading; but I do not know what effect it may have. I give my books around wherever I think that I can make a good impression. I do think that a few lectures here, explaining the heavenly doctrines, and showing the beauty of the Sacred Scriptures when understood aright, would have some good effect. It might be like good seed falling on good ground, and it might bring forth good fruit.

I think there are a great many inquiring for the truth; and if it were possible for some New-Church minister to come this way, and spend a few days with us, there might be some good done, and it would be a pleasure to our family.

My brother has seven children, and my sister one, that we are anxious to have baptized. And I have not had the opportunity yet to be baptized in the New Church; but I hope soon to have such opportunity.

I hope you may have a good meeting, and that great good may be accomplished. Your friend and well-wisher,

Mary J. Ozier.

Letter from Mrs. Mary F. C. Worcester.

Rev. J. P. Stuart. Norwalk, Jan. 3, 1856.

Dear Sir, — I address you, at my husband's request, for the purpose of informing you, and others who may be looking for us to-morrow in Urbana, that it will not be convenient for us to leave home. We have delayed answering your very kind letter (for which please accept our thanks) until to-day, hoping that all obstacles to the indulgence might be removed; but, as the time draws near, difficulties, mostly matters of business, seem to increase rather than diminish. We sincerely hope to meet our friends in Urbana at no very distant time, and, if possible, while the school there is in session. We cannot but feel a deep interest in the university, and rejoice to hear, from time to time, that it is making progress.

Please accept the kindest assurances of respect.

Mary F. C. Worcester.

Letter from Mrs. Susan M. Jones.

Rev. Mr. Stuart. Phœnix House, Dayton, Ohio, Dec. 20, 1855.

Dear Sir, — Your very kind letter was received in due time. For the invitation so kindly extended to me, to be with you on the 4th of January, please accept my sincere thanks. And most happy shall I be to accept it, and mingle for a time, socially as well as religiously, with our New-Church friends. You may therefore look for me on Thursday, the 3d, as it will be most convenient for me to go on that day, on the early train.

Yours truly and respectfully, Susan M. Jones.

Letter from Mrs. M. W. Odell.

Dayton, Dec. 31, 1855.

Dear Brother Stuart, — Many thanks for your kind invitation to visit you at your annual meeting. I shall be happy to do so if the weather is milder, and my health will admit.

Since I received yours, I have been confined to my room for a week; which is the cause of my not replying before. But I have recovered my usual health; so, the weather permitting, you may expect to see me. But, should I not have the pleasure of being with you personally, I shall spiritually, and hope you may have a refreshing time. Yours with much respect, M. W. Odell.

Letter from J. M. Hibbard.

Rev. J. P. Stuart. Athens, Athens Co., Ohio, Dec. 27, 1855.

Very dear Brother, — I received your more than acceptable letter of the 12th inst. on last evening. I thank you and the Society for your kind remembrance. I am truly happy in agreeing with you, that concert of action is desirable for the promulgation of the doctrines of the church.

No place is so suitable as Urbana for a meeting of the brethren in Ohio for consultation relative to ways and means; meaning, of course, that all agree as to the desirableness of the object.

That there should be entire unanimity as to the best means of effecting an object is hardly to be expected; yet the adoption of an inferior plan is better than idleness, or than dissension and division. If all engage heartily in a good work, it will succeed as surely as order is the law of the Lord. We may misjudge of the means to be used; but, if we are in the life of charity from the Lord, he will flow in by his wisdom, and give such direction as shall best promote the church on earth.

I have been too much isolated from active receivers of the heavenly doctrines to pretend to advise in relation to a concerted course of action. That should be, and no doubt is, better understood by those of you who have been in a habit of acting together.

You can hardly imagine the satisfaction I should anticipate in being with you, were it practicable. I rejoice very much in the advantages you possess in Urbana. I hope I shall yet have the pleasure of seeing you at your institution, shake hands with a few I have met before, and form acquaintance with others. All, however, is doubtful. I am getting in years, and my health is delicate.

Give my brotherly regards to the brethren generally, and be assured that I am, most sincerely, Your brother in the church, J. M. Hibbard.

Letter from John Sommerville.

Rev. J. P. Stuart. Ross Co., Ohio, Dec. 28, 1855.

Dear Brother, — I received your letter in due time, inviting me to our church meeting at Urbana next week; but my feeble health renders me unfit to travel at present.

As to the organization of the church in Ohio, I think, whatever those in the Miami Valley agree to do, the others ought, and I hope will, submit to. For my part, I will support whatever the majority adopt as rules of government, because I think those who receive the doctrines, and really feel the importance of them for spiritual life and salvation, should agree to whatever a public meeting of their brethren think best for the present state of the church in all external things.

If I might presume to advise, I would say, appoint a meeting at Urbana in the spring, and try to send delegates to the General Convention at their next meeting.

Enclosed I send ten dollars as a donation to the funds of the Urbana University.

With the desire that peace and harmony may always prevail in all our church meetings, I remain affectionately yours, JOHN SOMMERVILLE.

Letter from James Nicholson.

REV. J. P. STUART. EAST ROCKPORT, Dec. 31, 1855.

Dear Sir and Brother, — I received your letter of the 12th instant, inviting me to be present at your annual New-Church meeting. I should be very happy to meet with my brethren on so interesting an occasion; but I am sorry to say that it will be impracticable. Nevertheless, I highly approve of the measures that you wish to adopt. It has long appeared to me that we may benefit ourselves much by meeting together often for social purposes and for other uses.

Such meetings tend, in an eminent degree, to wean us from worldly-mindedness, and to set our affections and thoughts on things above.

Another important use of associating together is that it tends to lay and deepen the foundation of the church in man, to make it *visible* on earth.

As far as I understand, I think it would be the general wish of the Society to see a united effort made and carried out in Ohio that will accomplish the uses.

After saying what I have, my excuse for not being present at the meeting is that I am getting old in years, and my health is quite feeble.

I am, dear sir and brother, yours, JAMES NICHOLSON.

Letter from Rev. Chauncey Giles.

CINCINNATI, Dec. 17, 1855.

Dear Brother STUART, — Your favor of Dec. 12 came duly to hand. I hope your call will be answered, and that the initiative may be taken to do something for the spread of the doctrines in our State. I will come if I can; but you have selected a very bad time for me, as it is just about the time when we have the most to do. I hardly think it will be possible for me to be with you during the sabbath; and the state of my family is such that it may not be prudent for me to leave home. I shall come, however, if I can; and, if I should not, you may be assured of my hearty sympathy and co-operation in any proper measures for the diffusion of our heavenly doctrines.

Very truly your friend and brother, C. GILES.

---

6. After some conversation upon the letters, Rev. J. P. Stuart read the following —

REPORT ON THE STATE OF THE NEW CHURCH IN OHIO.

IN Ohio, and in the parts of Pennsylvania, Virginia, Kentucky, and Indiana, adjacent, that have generally co-operated with us in the general uses of the church, there are forty or fifty places where receivers of the heavenly doctrines reside, who are ready to unite with us in a general missionary movement. In this range of country, which covers about ninety thousand square miles, there

are ten organized societies of the New Church; but of these, none, save the First Society in Cincinnati, is able to sustain a minister, and command his whole time. Of these societies, five have regular worship on the sabbath, which, when there is no minister present, is conducted by a reader. The other five have no worship of their own, unless when some one of our ministers is present with them. For some reason, they have found it difficult or impossible otherwise to maintain regular worship on the sabbath. There is, for example, a want of a suitable person to act as leader, or the person upon whom the brethren would depend lacks confidence in himself, or there is the want of a suitable place of meeting, or there is something else which prevents the continuance of the meetings when the missionary is gone.

In the district of which we speak, there are about one thousand receivers of the doctrines; but of these, many are literally isolated receivers; and of many others, it is literally true that only "*two or three can be gathered together;*" while also by far the greater part only hear the *living voice* of the living ministry when our missionaries come along.

The work to be done is vast, and is such that it ought to engross the combined sympathy and co-operation of the whole church within our bounds. No field was ever more inviting to the genuine laborer. A band of whole-soul men are wanted, who will go forth in the spirit of our heavenly Father, to unfold the truths of the Word, and, by means of the truth, to lead the waiting multitudes into a life of good. Books, tracts, and periodicals, are demanded along all the lines of travel. Discourses on the doctrines of heaven, and lectures on the collateral sciences would meet with an earnest hearing in more than one hundred towns and cities in this district.

But this work cannot be done by individuals acting alone, nor by societies in their circumscribed capacity; nor can it be accomplished, we conclude, in any way except by a general society of the church that will devote itself to the work with an energy and concert of action unknown before.

It is known that mere intellectual reception of the doctrines of Heaven amounts to nothing, *unless the will is affected, and the life renewed.* Nor can we think much even of the seeming renewal of the will and the life, if the individual cannot be cured of his *individualism*, and induced to seek the companionship and the welfare of his brethren. Individuals who *read*, and read, and stay at home, thinking that they are making headway in the reception of the doctrines, are apt to become filled with whims and conceits, of which they would be cured by contact with others.

Even societies of the church, in which quite a number of individuals are united, may become bigoted and selfish; and a certain sort of societary individualism may begin to prevail: and to cure this evil, as well as to perform many uses of a more general nature than such local societies can well perform, associations and societies of a larger form are demanded. Coming together in our great annual assemblies, we become acquainted with one another, we find out the wants and the views of others, and we feel the spirit of their lives; we are lifted out of our life of self, and we are exalted for the time into a more noble life, and the warm current of this greater life is poured into our hearts; we are cured of some evil; and we are led to give up some old notions that we had, and to adopt more enlarged views of life.

Conventions, in one form and another, have been kept up in Ohio, with a great degree of constancy, for about twenty-five years. There was first a convention of receivers, which lasted for fourteen or fifteen years; then there was a body of delegates, which lasted for three or four years; then, again, a body of receivers was organized, which lasted two or three years; and now, for a like period of time, we have had no general society of any kind. From the experiences of the past, therefore, there is much that we can learn.

When the conventions were formed of receivers, and were equally open to all who desired to join them, they formed a basis for the union of all in the social plane. The annual meetings were then occasions of cordial greetings among brethren from different places, and of religious festivity. The general state of

the church became known. Individuals were seen and heard, and their wants were attended to; and a common life seemed to be diffused through the church at large by these meetings, and their annual recurrence was looked forward to with great pleasure.

When the convention was restricted to a body of delegates from societies, this social element was, in a great measure, cut off. Not that others were forbidden to come; for they were not forbidden, — they were invited and expected: but they could not be there on the same footing with the delegates; and if they took part in the transactions of the meeting, as they were invited to do, it seemed to them more of a matter of courtesy than of right. The result of the experiment was a loss at once of two-thirds of those who attended the annual meetings; for the average immediately sunk from sixty to twenty.

When it is considered that the efficiency and business capacity of a body of delegates can be secured to a general society of receivers by the appointment of a large standing committee, to whom all difficult matters may be referred, and who shall have power to deliberate and to act, and then report their conclusions, for affirmation or negation, to the general body, — when this is remembered, then many considerations arise favoring the formation of a general body, instead of an association of delegates from societies.

In the first place, before societies can send delegates to a general body, the societies themselves must exist, and they must be supposed to concur in this mode of organization; and, until societies exist in sufficient number that are disposed to form associations of delegates, it seems to us altogether advisable and useful to form general societies of individual receivers. We know that every one who is principled in goodness and truth is a church in the least form, and that a company of such constitute the *church in general*, "*however remote they may be from each other as to the place of their abode*" (A. C. 6637). Consequently, we may well imagine the necessity, in some instances, of forming a general society of the church, before particular societies can be formed.

In the second place, we find, as a matter of fact, that there are *many isolated receivers* within our bounds, and but *few societies*; and these isolated receivers, perhaps more than all others, need the sustaining sphere of the general church, and the actual communion of a general society of the church, as a means of spiritual culture. Were we to form a conventional *body of delegates*, we would necessarily make exceptions in favor of isolated receivers, so as to give them a place in our organization; but, situated as we are, the isolated receivers are so numerous, and the societies so few, that the exceptions would outdo the rule: consequently, we conclude that a general body of receivers would be better for us than a body of delegates.

In the third place, we conclude it will be likely to have a better effect upon the members of our general body to have but one rule for all; and inasmuch as many must be associated with us as isolated receivers, or not at all, we conclude that all had better be associated together on the same footing. And, as we are now situated, it may be that even members of well-organized societies would make better members of our general body by coming in as individuals than by coming in as delegates.

These considerations, of course, do not apply to the General Convention, which is properly constituted of delegates from associations and other general bodies of the church in the different States, and which is to be regarded as an organ of use operating on a national scale.

It seems evident that we need in our general body the power and fulness which characterize the general assemblies of the membership at large, — the plenary association of the masses: we need this, combined with the brevity of determination, and the efficiency of action, which characterize the smaller meetings of delegates. How, then, may we hope to accomplish these results? The experience of the past, we conclude, makes the answer quite plain; and it is this: —

1. Let us have an annual assembly of the church, for general purposes, to be composed of receivers of the doctrines who may desire to be thus associated.

2. Let us provide for the elaboration of the more difficult works to be done, by appointing a large standing committee, who may devise ways and means for the performance of the various uses of the general body, and perform such works as are referred to them, and report annually.

The brethren who are present will, of course, determine whether they will now act on the subject herein presented, and whether they will entertain the general views set forth in this report. Agreeably to the call to which this meeting is a response, we may consider all these and similar subjects fairly before us; and, of consequence, we may act concerning them in freedom according to reason; and hence we may give these matters either some preliminary consideration, and defer definite action until another time, or we may take such action now as we conclude the nature of the case requires, and, to say the least, establish the "*provisional government*" of a general society of the church, even if its full authentication should be deferred to a future time.

The numerous letters from persons concerned in this matter, and who are not personally present, are affirmative beyond comparison with any experience in the past. They not only, as a general rule, desire an organization to be consummated, but, in many instances, they have indicated in detail what they want. We submit, therefore, whether the time has not come to act, and whether our line of duty is not plain before us.

All of which is respectfully submitted.

J. P. Stuart.

Urbana, Jan. 5, 1856.

---

7. The communications and the report were referred to a committee, who were instructed to consider the subjects involved in them, and to report tomorrow afternoon.

8. The committee was made to consist of Mr. Abel Sherman, of Centreville; Rev. J. H. Miller, of Selma; Mr. James Wilgus, of Fletcher; and Rev. J. P. Stuart, Prof. Henry T. Niles, and Mr. Willard G. Day, of Urbana.

Adjourned.

Jan. 6, 2 *o'clock, P. M.*

9. The meeting assembled, and was opened by reading from the Word, (Ps. xxiii.), and prayer, by Rev. J. H. Miller.

10. Prof. Henry T. Niles, on behalf of the committee (7), made a verbal statement of the subjects which had been presented by the different members in the meeting of the committee. He then read a written report of the conclusions to which the committee unanimously came, and presented a plan of organization, which the committee recommended for adoption.

11. Remarks were offered, upon the various topics of the report, by Mr. David Gwynne, Rev. J. P. Stuart, Prof. M. G. Williams, Prof. Henry T. Niles, Rev. J. H. Miller, Dr. Wm. M. Murdock, and others. It was the universal conclusion that something should be done, and that the time had come to organize a general body of the church.

On motion of Prof. John Candy, it was —

12. "*Resolved*, That the receivers of the heavenly doctrines here present proceed to form a general society of the New Church."

13. A preamble and constitution, which had been considered and recommended by the committee (7), was then read; and, after various alterations and amendments, the several articles of the preamble and constitution following were unanimously adopted: —

Inasmuch as the grand designs of the New Jerusalem cannot be accomplished by individuals acting alone, nor by societies in their separate capacity, nor indeed in any way except by union of effort on a scale commensurate with

the work to be done, which work is the enlargement of the church and the regeneration of its members, we have concluded to form a general society of the New Jerusalem, and to invite all receivers of the heavenly doctrines in Ohio, and in the adjacent parts of Pennsylvania, Virginia, Kentucky, and Indiana, and others, to unite with us in this movement. The ends which we seek are, —

First and chiefly, The formation of a plane of social intercourse, the mutual interchange of thought and intelligence, and the cultivation of religious sympathy, among brethren of the church who are remote from each other.

Secondly, The propagation of the faith by the work of missionaries and colporters, and the sale and distribution of the books, tracts, and periodicals of the church.

Thirdly, The proper qualification, arrangement, and authentication of the ministry.

Fourthly, The performance of the general uses that may arise in the movement of the church, or that may be referred to us by societies and isolated receivers, and that may accord with the acknowledged functions of the general societies of the New Jerusalem.

For the accomplishment of these ends, we desire to be formed into a general society of the New Church, and to adopt the following —

CONSTITUTION.

Art. I. — *Name.*

Sect. 1. — This body shall be called the General Society of the New Church in Ohio.

Art. II. — *Membership.*

Sect. 1. — The doctrines of the New Church are, — 1. That there is one God; that in him is a divine trinity, called the Father, the Son, and the Holy Spirit; that these three are distinct, and at the same time united in him, as the soul, the body, and operation, are in man; and that the one God is the Lord Jesus Christ. 2. That saving faith is to believe in him as the Redeemer, Regenerator, and Saviour from sin. 3. That the Sacred Scripture is divine truth; that it is revealed to us as a means by which we may distinguish between good and evil, by which we may be delivered from the influence of evil spirits, and by which we may become consociated with angels, and conjoined with the Lord. 4. That we must abstain from doing evil, because it is of the devil, and from the devil; and that we must do good, because it is of God, and from God. 5. That in abstaining from evil, and doing good, we are to act as of ourselves; but we must, at the same time, believe and acknowledge that the will, the understanding, and the power to do so, are of the Lord alone.

Any individual, of a good life, who acknowledges these fundamental doctrines, may become a member of this body, either by signing the constitution, or by signifying to the Secretary his wish to be enrolled as a member, or by vote of the Society when in session, and by contributing annually to the funds of the body as the Lord may prosper him or her.

Art. III. — *Organization.*

1. There shall be a President, Secretary, and Treasurer, who shall be chosen annually, and shall hold their offices until their successors are appointed, and whose duties shall be those usual to such officers.

2. There shall be a Standing Committee of twelve members, one-third of whom shall be elected annually, and who shall be denominated the General Council of the Society, and whose duty shall be to hold such meetings as they may determine, to devise ways and means for accomplishing the designs of the Society, to be in all respects its executive organ, and annually to report their transactions to the General Society.

ART. IV. — *The Ministry.*

The same general order and arrangement of the ministry shall be adopted which prevail in the associations and other collective bodies of the church in connection with the General Convention.

ART. V. — *Conclusion.*

Special and standing committees may be appointed from time to time, by the Society or its General Council, when such provision is necessary; and all matters not herein provided for, and that accord with the general design of this body, may be determined by vote at any regular meeting.

14. All the receivers then present at the meeting gave their names to the Constitution, and became members of the General Society.

15. Mr. Abel Sherman, of Centreville, Mr. Noah Canby, of Bellefontaine, and Rev. J. P. Stuart, of Urbana, were made a committee to nominate officers.

16. This committee reported the following, who were unanimously elected:

Chauncey Giles, President; Willard G. Day, Secretary; David Gwynne, Treasurer.

For the Standing Committee, or General Council, the following: —

R. S. Canby, Bellefontaine; Henry T. Niles, of Urbana; John Murdock, of Springfield; David Pruden, of Dayton; Charles Harkness, of Glendale; Samuel S. Carpenter, of Cincinnati; John J. Bangs, of Chillicothe; Wm. M. Murdock, of Urbana; David Gwynne, of Urbana; Chauncey Giles, of Cincinnati; J. P. Stuart, of Urbana; J. H. Miller, of Selma.

17. The General Council was authorized to issue a circular, inviting the receivers of the heavenly doctrines in Ohio, and in the adjacent parts of Pennsylvania, Virginia, Kentucky, and Indiana, and others, to unite with us in this movement.

18. The Society then adjourned, to meet in Urbana on Friday afternoon, Aug. 29, 1856, at 2 o'clock.

JOHN H. MILLER, *Chairman.*

WILLARD G. DAY, *Secretary.*

SOCIAL AND RELIGIOUS EXERCISES.

In addition to the proceedings of the general meeting, it is proper to add a brief account of the social and religious exercises in connection with them.

On Friday evening, Jan. 4, a social festival of the Urbana New-Church Society's Sunday School was held in the classrooms of the University. The exercises of the evening began with an opening anthem by the choir of the New-Church Society. A New Year's Address for the Sunday School was then delivered by Mr. Willard G. Day. A song of the Old Year was sung by the female pupils, at the close of which a representative tableau of the Old Year was exhibited; then a song of the New Year by the female pupils, closing while a representative tableau of the New Year was introduced. After the tableaux, the smallest pupils of the school sang a song of welcome to the New Year. The appointments for the meetings during the next day were then announced; after which a song was sung by a class of little girls, assisted in the chorus by several of the larger pupils, and by Prof. Candy, who led in the music during the evening. The company then retired to the refreshment-room, where an excellent collation was furnished by the ladies of the New-

Church Society. After the refreshments, the choir sang a closing anthem, and the company separated, well pleased with the entertainment. Although the weather was very inclement, there were over a hundred and fifty persons present.

On Saturday evening, the annual meeting of the Urbana New-Church Society took place in the Society's new hall. About two hundred persons were assembled at the time; and the meeting was opened by reading from the Word, and prayer, by Rev. J. P. Stuart. The anthem, "The earth is the Lord's, and the fulness thereof," was sung by the choir. The Society was then called to order, and the report of the Church Committee was read. The Constitution was then presented for signatures; and several individuals appended their names, and were admitted members of the Society. The Society then deferred its remaining business transactions to a subsequent meeting.

PRESENTATION OF A COPY OF THE SACRED SCRIPTURES.

The business affairs of the Society having been disposed of for the evening, Prof. M. G Williams brought forward a copy of the Sacred Scripture, which had been placed in his hands by the young ladies of the Urbana University, with the request that he would present it to the Society.

Mr. Williams then, presenting the Bible, said, —

Mr. Chairman, — An unusually pleasant and gratifying duty has been committed to me this evening. The female students of the Urbana University have placed in my hands a beautiful copy of the *Word;* and they desire me to present it, in their name, to the Urbana Society of the New Church.

It would be in vain for me to attempt to give expression to the thoughts and emotions which naturally arise in my mind on so interesting an occasion. The volume is the Word of the only true God, our Lord and Saviour Jesus Christ, — a revelation from Heaven, showing to mankind their true nature, their duties and obligations. It is the great Testament of our law, — the gift of Him whose inmost principle is essential divine love, and whose ways are all founded in essential divine wisdom.

This evening has been selected as an appropriate time for making the offering. This is the annual meeting of the Society; and it is the opening of our new hall as a place of public worship, — the first erected in Urbana for the promulgation of the doctrines and principles of the New Jerusalem. No occasion could be more fit for presenting and receiving that which we acknowledge as the only source of light and life.

Our young friends whom I represent at this time have all been taught to love and reverence the Bible; their pure hearts are warm in their aspirations to drink of the waters of life as they gush from the crystal fountain; and, as all true doctrine is derived from this fountain, — the letter of the Word, — they desire to hear it read often, and to have its precepts explained, and so adapted to their understandings as to enable them "to shun all evils as sins against God;" thus leading them, with the utmost certainty, to the highest point of human excellence.

They ask the Society to accept the volume as a token of the high esteem they have for its members, and as an evidence of their willingness to be instructed from its holy pages.

The Bible was received, in behalf of the Society, by Rev. J. P. Stuart, who placed it on the desk, and, in reply, said, —

In behalf of the Urbana Society of the New Church, I am authorized to receive this copy of the Sacred Scriptures, and to express to you, sir, and to these young ladies who have made you the honored instrument of conveying this noble

donation to the Society, our gratitude for the gift, and our high appreciation of the motives that have moved them to this benevolent act. Seldom do we find so splendid a Bible; and seldom have we found a company of young girls, combined in the work of donating such a book, of such matchless worth, to a society for so exalted a use.

When we are gone, when you have taken our places, and when you are gone, and other voices are here to speak, and other hearts are here to feel, and other hands are here to work, and to handle the Word of life, that venerable volume will remain, and will turn its gleaming pages to the open firmament of heaven.

Selfish acts soon perish; even in their very use they die away: but acts like this (the donation of the Word to a society of the church), — acts like this live for ever. There is something good and heavenly in it, and the transaction will remain long after we are gone. Hence we accept the donation; we thank you for it; and we place this Word of life upon our sacred desk.

And here I am impressed with the consideration, that, some years ago, the wealth of all the Indies could not have purchased such a Bible; for such a one was not to be found in the world. The art of printing existed for a long time before the beauty and perfection which now characterize the art were possible. The first book printed was the Bible; but the first Bible printed was, as to style and manner of typography, incomparably inferior to the one which now adorns this desk.

But these considerations are external, and comparatively of little value. That volume is infinitely more than paper and ink, and morocco binding, and edges of gilt. The volume is the Word of God, and its characteristic is "Holiness to the Lord." This Word of life is the covenant of Jehovah with the heavens, as well as the lamp and guide of life to the pilgrim of earth. Our heavenly Father's will is recorded here; the mysteries of his kingdom are involved in these old records; here are the Lord's own words, that he spake in Horeb, and at the well of Samaria, and in the temple at Jerusalem, and in Nazareth, and on Calvary; here are the words that were spoken by holy men of old, as they were moved by the Holy Ghost; here are the words revealed to John on the Isle of Patmos.

> "What glory gilds the sacred page,
> Majestic as the sun!
> It has a light for every age:
> It gives, but borrows none."

We prize the donation because of its matchless worth; we prize it also from the good affections which moved you to give it; we prize it from the good affections in us which it awakens; we prize it from the good that it will produce when its heavenly lessons are read, and when its divine truths are preached. A better service you could not have done to our Society, — a better service you could not have rendered to posterity, — a better service you could not have done to the innocent affections of your own hearts. May the truth which this Bible contains bless you while you live, — bless you for evermore!

We are told that all the angels of heaven love the Word of God, and that, in every angelic society, they keep a copy of the Word in their most sacred repository. From this Word of life, they learn all of their wisdom. They are wise because they love the truths of the Word, and walk in its light. And where can we get such lessons of wisdom as that wonderful book contains? It treats of God, of heaven, of the soul. And what is the worth of all else when these are excluded? I would be wise concerning these matters at the expense of all other wisdom; yea, I would count all things else but dross, if I might get these pearls.

I must say, God bless you, my dear children, — God bless you, and cause his face to shine upon you! Give your hearts, my children, to the study of this holy book; hear devoutly its words of love and wisdom. As you have given it to us, hear it when its words are uttered to you. Come near to Sinai; hear its thunders; behold the mountain clothed in smoke and flame; behold the law coming down to

the hard-hearted and the rebellious. Come to the mount where the disciples were assembled, and hear the mild tones of the same divine voice, saying, "Blessed are the pure in heart; for they shall see God." Come to Calvary, and behold how the same Jehovah Jesus can forgive: "Father, forgive them: they know not what they do." Come to the visions of the Apocalypse, and behold the glorious majesty of our Lord as he is there described in his Divine Humanity; his countenance as the sun shineth in his strength; his head and his hairs white as wool, as white as snow; the power of the Word, like a sharp two-edged sword, proceeding out of his mouth, and his voice as the noise of many waters. Behold him here as our Saviour and Redeemer, and as our Father in the heavens; and, as you behold him, worship him as the beauty of holiness, as the Author of the Word, and as Him who is the Word made flesh, and dwelling among us, — God over all, and blessed for evermore.

The 174th Selection, "Praise ye Jehovah from the heavens," was then chanted by the choir.

A lecture upon the History and Character of the Word was then delivered by Mr. Willard G. Day.

The choir then sang a closing anthem: "Holy, Lord God of Sabaoth. Blessed is he that cometh in the name of the Lord: Hosanna in the highest."

On Sunday morning, at eleven o'clock, divine service was performed in the hall, and a discourse was preached, from Psa. xxvii. 4, — "One thing have I desired from the Lord," — by Rev. J. H. Miller.

After the service, the sacrament of the Holy Supper was administered by Rev. J. P. Stuart, assisted by Rev. J. H. Miller, to about sixty communicants.

In the evening, at the same place, divine service was performed, and a discourse preached, from Matt. xxi. 38, by Rev. J. P. Stuart.

The hall was well filled, both in the morning and in the evening; and an unusual interest was manifested in the services.

INTELLIGENCE AND MISCELLANY.

MEETING AT URBANA.

We devote a considerable portion of the present number of the Magazine to the journal of the organization and proceedings of receivers of the doctrines of the New Church from different parts of Ohio and some of the adjacent States, assembled at Urbana. We are glad to see the general expression of feeling, not only among those who were present, but with those who, being unable to attend, communicated by letters, of the importance and necessity of concert and organization for the performance of the uses of the church. Nothing, indeed, can be more evident to the common perception and the common sense of all intelligent men, or more agreeable to the feelings of those who, in the acknowledgment of one faith, are drawn together by that love without which their faith would be a mere abstraction.

From the account of the recent meeting, we anticipate from it the most happy results. The length of the journal of the proceedings necessarily causes us to defer other interesting communications which were intended for the present number of the Magazine, among them the continuation of Mr. Philbrick's journal of his travels in Egypt and Palestine, a portion of which is in type.

LETTER FROM DR. TAFEL.

[We present to our readers another letter recently received from Dr. Tafel. The Address to the Evangelical Alliance at Paris, which was enclosed in the letter, and to which allusion is made, being excluded by other matter, has been handed to the editors of the "New-Jerusalem Messenger," and will appear in that paper.]

TUBINGEN, 18th November, 1855.

MY VERY DEAR SIR, — You will have received my last letter, written about four weeks ago. Before I write you other things, I must communicate to you an extract from a letter of our friend A. K. [ahl], D.D. at L. [und, in Sweden], because I must immediately send the letter to Madame d'Ehrenberg, who has requested it. The doctor wrote me the 28th September, "This summer, I had the pleasure to see, in my house here in Sweden, two English friends, — viz., the celebrated Dr. Wilkinson; and afterwards a student, named Samuel Noble Bruce, the son of a minister of the New Church. Wilkinson is, as you know, perhaps, a great reverer of the old Islandic literature. He has translated, most beautifully, some parts of the poetical Edda into English; and, a few months ago, he received [mirabile dictu!], through an English somnambulist, intelligence of the Islandic heaven, of Vola herself, and of her celebrated song Voluspa. The somnambulist said, 'The Islandic Word was inspired, through a young girl in ancient times, by the Lord. . . . Jehova has been pleased to manifest himself in his *twelve words:* these are given by inspiration, and suited in genius and style to the different nations to whom they were given. A new universal church will come. All will be one in good, though doctrines may differ.'. . . We live," adds the doctor, "certainly, in most memorable apocalyptical days; and we probably are going to meet still more wonderful and astonishing times. May we learn to examine all things, and to retain only the good!"* This remark is certainly not superfluous, as we must hear such things with all precaution; but in this case I could not but send it to you, at least as a curiosity.

I had also a visit of an English lady. After my return from Switzerland, I found a letter from her, dated Stutgard, 25th September, in which she requested me to introduce her to ladies of the New Church at Stutgard, and to inform her if there is public worship of the New Church at Stutgard. I recommended her to a lady, who, however, is not yet fully confirmed; but I invited her to come hither to peruse my New-Church library. She came; and I found her to be a very talented lady, a friend of the Baroness de Thiebault, from London, now at Munich, who is a friend of Madame d'Ehrenberg, and had requested from me German books of the New Church for her chambermaid, Miss Haworth. She is a good player on the harpsichord; a good singer of English, Italian, French, and German songs; a good painter and poet; the author of "St. Sylvester's Day," and other poems, with beautiful illustrations of her own designing. She remained here three days; and would perhaps have remained longer, but she was to have an audience with our hereditary Princess Olga, the sister of the present Emperor of Russia, in regard to which she wrote me: —

"I hired a carriage at Marguardt, with two servants. I was there at the hour; and for my consolation I found the princess in half-mourning, — dress of gray silk, like my own. She conversed with me for nearly half an hour, and in the most charming manner. She said to me that she had been told that I was going to Tubingen: whom did I wish to see there? I replied that it was you, — that Madame the Baroness de Thiebault had given me an introduction; and, as she inquired more particularly, I said that the connecting link of interest between us was the doctrines of Swedenborg. She knew already that you were devoted to them. She spoke much of Sir

* We do not know whether Mr. Wilkinson regards himself now as a receiver of the doctrines taught by Swedenborg or not. We have supposed that he had adopted very fully the views of Fourier, and consequently that he had left those of Swedenborg, as we regard the two as utterly irreconcilable, and, indeed, antagonistic. However this may be, we wish to disclaim, so far as we are able, all participation on the part of the New Church in these pretended discoveries through "an English somnambulist," as well as all confidence in their truth and importance. — EDS. N. J. M.

Roderick Murchison (who had given me an introduction to her), and recommended him very highly. In the conversation, she made a very profound remark. I ventured to say to her, that the truth was most difficult for princes to get at. 'Yes,' she said; 'and we also see always the bad side of men; for to us they show themselves as all that is fair, and what they tell us of others is quite the contrary. She asked me next about you and Swedenborg, — whether opinions on matters of religion were not very free with us. I said, 'Yes.' She maintained that that might go too far, — that it was necessary to have bounds, acknowledged and perhaps obligatory; or else, if each one thought for himself, they might come to *free-thinking*. She spoke the word in English. It was to me truly a very interesting interview."

As my pamphlet, "Swedenborg and Superstition, an open Address to Prof. Schleiden at Jena," left the press lately, I sent also a copy to this hereditary princess, and said, in the accompanying letter, "that the celebrated Prof. Schleiden has declared all positive religion to be superstition, and endeavored to show that the most persuasive experimental proofs of the immortality of the soul (viz., the extraordinary facts with Swedenborg) are only the results of mere accident and of hallucination; wherefore, as I saw that nearly every body read his 'Studies,' and few could find that he had neglected all rules of logic and criticism, and that the philosophy (of Fries) which he has adopted is dualism, and therefore superstition, leading to scepticism and nihilism, I felt it my duty to show this, and to prove that between true science and belief there is full union; and that all the doctrines of the Christian religion, as far as they are really founded in Holy Scripture, are in perfect agreement with the rules of knowledge and of morals; and that the experimental proofs of the immortality of the soul (viz., those extraordinary facts in Swedenborg) are so well testified to, even by princes and their ambassadors, amongst whom was also the Russian, that philosophers and sceptics, as Kant and Wieland, could not but acknowledge them; and free-thinkers, as the Baron Grimm, the friend of Rousseau, and of the Encyclopedists, were compelled to confess already of one of these facts, 'It is testified to by so valuable authorities that it is impossible to deny it.' I added, that the matter has the sympathies of some highly qualified persons in Russia; and that the inquisition of nature or natural philosophy, which leads to naturalism and free-thinking, is no more natural philosophy or inquisition, because it leaves or transcends its soil, that of observation, and wanders into arbitrary and empty hypotheses." Another copy I sent to her husband, the hereditary prince, and added, that the subject of those facts — E. Swedenborg — was honored three years ago, by the Royal Academy of Sciences at Stockholm, by a medal of silver, with the inscription, "Miro naturæ investigatori, socio quondam estima tissimo," and "Tantoque exultat alumno;" and but a short time since, also, his father, the bishop, expressly because he was the father of such a son.

Before this, I had sent a copy to the king, who answered, the 17th November, by Baron Maudler, the Secretary of State, that his majesty has received it with interest, and returns me his gracious thanks for it. Other copies I sent to his excellency, to the minister of the *cultus* [worship], his counsellor, and to every professor here, — more than thirty-six, — and to other persons.

In the first part, which is philosophical, the pamphlet (of nine and a half sheets) shows the falsity of Mr. Schleiden's notion of superstition, the true meaning of it, its species; the notion of thinking and being, and of certainty, of truth; the fullest certainty of the existence of God, and of his qualities; that he is not formless nor shapeless; that what is shapeless is nothing; that we cannot think nor believe nor speak without the categories or universal notions (of quantity, quality, relation, modality), nor against or without the rules of thinking: if against, we think nothing.

The second part, which is theological, is introduced by the proof that revelations are not only a possibility, but a necessity; and primitive external revelations the *conditio sine qua non* of the development, and even the existence, of any finite self-consciousness and reason,

and the continuation of them a necessity *vis-à-vis* to fallen creatures; that after the consummation of the consequences of the fall, revelations by angels, and the influx of the angels, were no more sufficient, but there was a necessity that divine love should be incarnated, to possess an arm that reaches to the lowest degrees of depravation, and sustains everywhere and eternally, in all earths, the equilibrium, and consequently the liberty or freewill, the faculty of amendment, and so the order in both worlds, which worlds are also an evidence of reason; that this incarnation was a wonder; but no wonder is a destruction of the laws of nature, but only a powerful application of them according to the intentions of Infinite Love and Wisdom; and to deny the possibility of it would be an arbitrary and contradictory hypothesis, and a denial of divine providence, and of God himself, whose idea is the evidence of evidence; that even such men as Rousseau and Napolean I. have acknowledged at last the divinity of Jesus Christ and of the gospel. Now, the several doctrines of Christianity are supposed to be declared by Schleiden to be superstition; but it is shown in special that the Holy Scripture contains the contrary of these doctrines, and that they are, if derived from the fountain itself, in full agreement with sound reason, and only a proof that the church is fallen into the night predicted by the Lord; that the doctrines of the New Church are also a proof that a new morning is at hand, and with it his predicted second coming, and the new Jerusalem, the presence of which is denied by Schleiden, but nevertheless acknowledged by him in his manner, as he finds so much perfection in these doctrines, and gives so full justice to the character and life of E. Swedenborg, whilst, however, he declares him to be a madman, on account of his seeing spirits, and endeavors to show that his state was that of hallucination, introduced by a case of intemperance when he had his first vision, before which he saw worms, &c., and a man said to him, "Eat not so much." It was, however, easy to show in the second part, which is historical, that Mr. Schleiden has here permitted to himself all kinds of sophisms or fallacies in respect to the form and the matter of concluding that none of the instances he quoted concerning Swedenborg's development and life, and concerning the tendency of his father, coincide with the testimonies and the documentary history, but are quite an invention; and that, at the time E. Swedenborg had the said hunger at London, so natural especially at a later dinner, he was still fully a natural philosopher, and could, as he said, not ascribe the event to any accident or natural cause; that, however, that story, although not told by himself, has evidently a deeper meaning, as well as the similar one at the beginning of the first Christian church, when Peter had also a hunger, and saw also impure beasts, and a voice was heard, "Peter, kill and eat" (Acts x. 12, 13); but now the opposite voice must be heard, — "Eat not so much," — because the Christian church, of which E. Swedenborg was the representative, had eaten too much of impure things, which must be removed and abstained from.

We find also that E. Swedenborg, when writing, during his preparation (1744–47), his "Adversaria," not published by himself, had still, besides so many grains of gold, many impure doctrines of the old church, which, however, he had already removed (1748), and we find them no more in the works published by himself. Indeed, it is the extreme of superstition to ascribe to such a cause (the eating with appetite) such effects, — his state of opened sight during twenty-seven years; and there is no wonder that many who have declared him to have been a madman became themselves madmen, amongst whom were two professors of the university, — one of whom I knew myself, who died in the madhouse not long ago. If the proceeding of Mr. Schleiden would be in the right, accident and hallucination would be the greatest performers of wonders, and the proof by evidence would lose all its value in matters of law and of natural philosophy, in which it does, however, so great things.

Prof. Schleiden considers the story of the burning of the suburb at Stockholm the only one which is to be spoken of; but he compares it with his own experience, that, after days of ex-

ternal pleasures, he was in an excited state, and saw the burning of the house of his aunt, with all the circumstances. Now, nearly at the same time, there was a fire in the same *street*. He asks, now, whether this event would be more wonderful if, accidentally, the house of his aunt should have been burned. I had therefore to show him that he cannot so entirely omit the inquiry, as the circumstances were quite otherwise. All that Swedenborg saw was fulfilled in all its circumstances, as all witnesses did confirm; but none of these did he see; and Swedenborg, the man of perfect veracity, as he calls him, did himself confirm that it was so, and that he did know it in consequence of his peculiar state. Schleiden proves here that he did not critically inquire into the story, as he was ignorant that the burning happened in the year 1759, not in the year 1756, and ignorant that, in Kant's letter, this year, and the year of the letter, have been falsified by any one, as the letter could not have been written in 1758, but in 1768; wherefore also Kant's valuable opinion was not that of uncertainty as in his "Dreams of a Seer," of 1766, but of certainty, as founded on the inquiry of his intimate friend, who spoke to the persons concerned at Gottenburg.

The want of criticism is also to be seen in his manner of speaking of the story with the queen, Louisa Ulrika, which happened also, not before 1758, but afterwards (1761); and the deceased was not King Frederic the Great, as he represented, but his brother William, who died 1758; whilst the King of Prussia died twenty-eight years afterwards, fourteen years after Swedenborg's death. That story is most fully confirmed, having seventeen witnesses, many of them being adversaries: the queen herself confirmed it on different occasions, and E. Swedenborg too.

Concerning other facts, I could refer to my fourth part of the documents concerning the life and character of Swedenborg; and to my Supplement to Kant's Biography, where also the falsification of dates is brought to evidence. Among his thirty-two faults and mistakes is also this, — that he makes Swedenborg say that he had rejected the apostolic writings of Paul and others as spurious, and as containing anti-Christian doctrines; while I could show that he did approve them, and quoted them in the "True Christian Religion" forty-five times; those of Peter, four; the Letter of James, seven; the First of John, twenty-one; and that to the Hebrews, four times. What happened in the world of spirits he puts into heaven, ascribes to him the doctrine that there are angels who never had a body, and long conversations with God and Christ. Even the exterior of the theological works was changed: one time he speaks of forty-five volumes in *folio;* in another place, of forty-five volumes in *quarto;* whilst they can be brought into twelve volumes in quarto of the size he supposed, and contain, not only his travels in the other world, but the most part of his doctrinal tenets and scriptural interpretations.

I hope that, by this pamphlet, the holy doctrines will become more known, and the falsity of the Old Church doctrines more clearly seen. To this effect, I will not spare analytical advertisements in any newspapers, in order that the true disciples of John may be induced to learn and receive the doctrines out of the works of E. Swedenborg himself. The same effect I hope the Address to the Evangelical Alliance will in some measure produce, if published. I send it here enclosed.

With my kindest regards to all brethren, I remain, my very dear sir, most sincerely yours.

EMANUEL TAFEL.

MISTAKE CORRECTED.— It was stated, in the May number of the Magazine, that the General Convention had held a session every year since its organization, with the exception of the year 1819. We learn from the Secretary of the Convention that this is an error. There was no session in the year 1825.

New-Church Books,

FOR SALE BY OTIS CLAPP.

CLOWES'S WORKS. — Four Gospels; Sermons on the Beatitudes; Ten Virgins; Marriage of the King's Son, $2; Lord's Prayer and Ten Commandments; Deliverance of the Israelites; Miscellaneous; Preached at St. John's; Clowes's Memoirs; Psalms; Mediums; Science; Sacrament; Two Worlds; Letters to Grundy; Letters to Roby; Opposites; Christian Temper; Twelve Hours; Delights; Memorialists; Dialogue of Sophron and Philadelphus, 12½ cts.; Golden Wedding Ring, gilt, 6 cts.; stitched, 3 cts.

HINDMARSH'S WORKS. — Letters to Priestley, $1; Resurrection, $2; Lamb Slain, &c.; Compendium to True Christian Religion, 62 cts.; Church of England Weighed.

NOBLE'S WORKS. — Plenary Inspiration, 87 cts.; Appeal in Behalf of the New Church, $1; Lectures, 8vo; Plurality of Worlds; Sermons on Praises of the Lord, 18¾ cts.; A Case of Entrance into the New Church, 18¾ cts.

T. GOYDER'S WORKS. — Key to Knowledge; Glimmerings of Light; Spiritual Gleanings.

CLISSOLD'S WORKS. — Illustrations of the End of the Church; 1 vol. 8vo, 612 pages. Letter on the Practical Nature of the New-Church Doctrines; cambric, 62½ cts., stitched, 50 cts. Apocalyptical Interpretation, 2 vols. Letter to Bonwell; 12½ cts. The New Church, a Refutation, &c.; 12½ cts.

MASON'S WORKS. — Help to Devotion; Hymns, 75 cts.; Answers to Questions on the Body of the Lord; Domestic Education, 25 cts.

WILKINSON'S WORKS. — Biography of Swedenborg, 62½ cts.; Science for all, 12 cts.; Popular Sketch of Swedenborg's Philosophical Works, 12½ cts.; Grouping of Animals, 17 cts.

PROF. BUSH'S WORKS. — Statement of Reasons, &c., 6 cts.; Reply to Dr. Woods; Documents concerning Swedenborg, 62½ cts.; Swedenborg Library, $1.

HOUGH'S WORKS. — Judgment Day, 50 cts.; Remarks on Davis's Revelations, 10 cts.; Philosophy of Man's Spiritual Nature, 3 cts.

HAYDEN'S WORKS. — Science and Revelation, 40 cts.; Character and Works of Christ, 12½ cts.; Correspondence of Wine, Baptism, and Holy Supper, cambric, 25 cts.; Two Revelations, Nature and the Word, 6 cts. Phenomena of Modern Spiritualism, 50 cts.

RENDELL. — Antediluvian History and Narrative of the Flood, 62½ cts. Peculiarities of the Bible, 75 cts.

BOOK OF PUBLIC WORSHIP, for the Use of the New Church. Prepared by order of the General Convention. Cambric, 88 cts.

LITURGY; or, NEW BOOK OF WORSHIP. Cambric, 88 cts. In various bindings, from $1.62½ to $2.62½.

DICTIONARY OF CORRESPONDENCES. 12mo. Cambric, $1.52.

GROWTH OF THE MIND. By S. REED. 37½ cts.

APHORISMS OF WISDOM. 18mo. Boards, 37½ cts.

ESSAY ON THE CREDIBILITY OF SWEDENBORG. 12½ cts.

HOBART'S LIFE OF SWEDENBORG. 62½ cts.

SIBLEY'S EXPOSITION OF DANIEL.

BUSH'S LETTER TO A TRINITARIAN. 15 cts.

TRACTS.

The True Object of Christian Worship Demonstrated. 4 cts.

Correspondence between Rev. George Field and a Methodist Minister. 4 cts.

Sophron and Philadelphus; or, Dialogues on the Writings of Swedenborg. 12½ cts.

Letter to a Friend on Swedenborgianism. 6 cts.

Miniature of the New Jerusalem. 1 cent.

Also, Tracts of the Manchester, London, Glasgow, and Boston Tract Societies.

Juvenile Series do.

CHILDREN'S BOOKS.

Innocence of Childhood. By Mrs. Colman. 37 cts.

The Sabbath. By H. A. Worcester. Cambric, 37 cts.

White Dove. 33 cts.

Happy Family. 25 cts.

Clara. By Mrs. Carter. 10 cts.

Juvenile Ballads. By Mrs. Carter. 8 cts.

A Catechism for Children of the New Church. By S. Worcester. 10 cts.

Rainbow Explained. By Clowes. 6 cts.

Caterpillars, &c. By Clowes. 2 cts.

Questions to the Sacred Scriptures. 12 cts.; $1.20 per dozen.

Questions on the Four Gospels. By B. Worcester. 31 cts.

Jessie, and other Stories. 12½ cts.

Obedient Boys, and other Stories. 12½ cts.

Lessons and Verses for Young Children. 12½ cts.

The above three books are bound in one volume. Cambric, 37½ cts.

My Little Guide. 6¼ cts.

American Tales. 6 cts.

Child's First Book of Religious Instruction. 6 cts.

Child's Home Book, &c. Stiff covers, 12½ cts.

Lighthouse, &c. Stiff covers, 12½ cts.

Danger of Disobedience. Stiff covers, 12½ cts.

The above three books are bound in one volume. Cambric, 37½ cts.

Home Verses for Little Folks. 12½ cts.

The Young Farmers. By Mrs. Doughty. Cambric, 33 cts.

Little Child's Friend. By Mrs. Doughty. Cambric, 37½ cts.

Charles and Rosa, parts 1 and 2. By Mrs. Doughty. 12½ cts. each.

Penny Series. By Mrs. Doughty. 1 cent each. In one vol., cambric, 25 cts.

SWEDENBORG'S THEOLOGICAL WORKS,

PUBLISHED AND FOR SALE BY OTIS CLAPP.

ARCANA CŒLESTIA: The HEAVENLY ARCANA which are contained in the Holy Scriptures, or Word of the Lord, unfolded. 13 vols. 8vo.

THE APOCALYPSE REVEALED; in which are disclosed the Arcana therein foretold. 1 vol. 8vo. $1.75.

THE APOCALYPSE EXPLAINED ACCORDING TO THE SPIRITUAL SENSE; in which are revealed (more fully than in the preceding work) the Arcana which are there predicted. 5 vols. 8vo. Cambric, $6.50.

THE TRUE CHRISTIAN RELIGION; or, THE UNIVERSAL THEOLOGY OF THE NEW CHURCH. 1 vol. 8vo. $1.25 and $1.

THE DELIGHTS OF WISDOM CONCERNING CONJUGIAL LOVE; after which follow, THE PLEASURES OF INSANITY CONCERNING SCORTATORY LOVE. 8vo. $1.25 and $1.

ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND THE DIVINE WISDOM. 12mo. Cambric, 30 cts.; stitched, 12½ cts.

ANGELIC WISDOM CONCERNING THE DIVINE PROVIDENCE. 12mo. Cambric, 35 cts.; stitched, 25 cts.

THE FOUR LEADING DOCTRINES OF THE NEW CHURCH, signified in Rev. xxi. by the New Jerusalem. Being those respecting the Lord, His Divine and Human Natures, and the Divine Trinity; the Sacred Scripture; Faith; and Life. 12mo. 50 cts.

Each of the above doctrines may be had separate, viz.:—

The Doctrine of the New Jerusalem respecting the Lord. 10 cts.

The Doctrine of the New Jerusalem respecting the Sacred Scripture. 10 cts.

The Doctrine of the New Jerusalem respecting Faith. 5 cts.

Doctrine of Life for the New Jerusalem. 6 cts.

DOCTRINE OF THE NEW JERUSALEM CONCERNING CHARITY. 6 cts.

ON THE NEW JERUSALEM AND ITS HEAVENLY DOCTRINE, as revealed from Heaven; to which are prefixed some Observations concerning the New Heaven and the New Earth. 8 cts.

DOCTRINES OF THE NEW JERUSALEM; embracing seven works in one volume, viz.,—Doctrine of the Lord, Sacred Scripture, White Horse, Faith, Life, Heavenly Doctrines, and Charity. Cambric, 62½ cts.

CONCERNING HEAVEN AND ITS WONDERS, AND CONCERNING HELL. 12mo. 45 cts.

A BRIEF EXPOSITION OF THE DOCTRINE OF THE NEW CHURCH. 10 cts.

ON THE DIVINE LOVE AND THE DIVINE WISDOM. (Extracted from the Apocalypse Explained.) 8vo. Cambric, 44 cts.

ON THE EARTHS IN OUR SOLAR SYSTEM, which are called Planets; and on the Earths in the Starry Heavens. With an Account of their Inhabitants. Paper, 25 cts.

AN ACCOUNT OF THE LAST JUDGMENT, AND THE DESTRUCTION OF BABYLON; showing that all the Predictions in the Apocalypse are at this day fulfilled. 25 cts.

THE INTERCOURSE BETWEEN THE SOUL AND THE BODY. 5 cts.

ON THE WHITE HORSE MENTIONED IN THE APOCALYPSE, CHAP. XIX. 3 cts.

A SUMMARY EXPOSITION of the Internal Sense of the Prophetical Books of the Old Testament, and of the Psalms of David. 20 cts.

CANONS OF THE ENTIRE THEOLOGY. 12½ cts.

ON THE WORSHIP AND LOVE OF GOD. English edition. $1.25.

The "New-Jerusalem Magazine" is issued monthly, $2 per annum, payable in advance. Each Number will contain an average of *at least* forty-four to forty-eight pages.

☞ All letters relating to business are to be directed to the Publisher, No. 3, Beacon Street. Other communications may be addressed "*To the Editor.*"

AGENTS FOR THE NEW-JERUSALEM MAGAZINE AND FOR THE NEW-CHURCH MAGAZINE FOR CHILDREN.

OLIVER GERRISH . . . . . Portland, Me.	WILLARD H. HINKLEY . 24, North Chas. St., Balt.
ZINA HYDE . . . . . Bath, Me.	EDWARD MENDENHALL . . . . Cincinnati, O.
ELIAS DAVIS . . . . . Gardiner, Me.	Rev. J. R. HIBBARD . . . . . Chicago, Ill.
AMBROSE WARREN . . . . . Bangor, Me.	W. G. DAY . . . . . Urbana, O.
WILLIAM FAXON . . North Bridgewater, Mass.	W. NEWBERRY . . . 6, King's Street, London.
JOHN ALLEN . 28, Beekman Street, New York.	Rev. THOMAS STORRY . . . . . Peoria, Ill.
WM. ROBERTS, Jun. . . 273, South 9th St., Phila.	E. W. COBB . . . . . Charleston, S.C.